The Pastor

DECEMBER ◆ NINETEEN AND FIFTY ONE

The Pastor

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EDITORIAL

This Is the Day of the Lord

A TASTE of expectancy is ours at Christmastime in a y that reminds us of the day long ago when three shep- rds first looked into the face of a Babe that was the :e of the Eternal. Once each year, in nations like rs—though half Christian and half pagan—the people use for a Season of peculiar warmth. For almost every- e there is a lull in life that seems in some way refresh- g. At Christmas the virtues of God's human creatures me forth for brief play in our lives. There is warmth d cheer and gladness and joy, and often forgiveness. e things we really hope for come to life for a time. ır longings for peace and comfort and security and ler seem for the moment fulfilled. We should like to ɔture that moment forever.

But as Christmas fades away into another old year again see ourselves and our world as we really are. yond the pale of the holiday we shall find that we are ll enslaved to the foibles of our nature.

The desire to possess is one of the many gods that slave us. It is an old one. When we lack possessions are enslaved by the desire for them; when we have :m we become enslaved to complacency and self-satis- :tion. The desire to possess stands in the way of our ıding enough help to starving orphans in Korea. It ıses the government worker and the private worker ke to succumb to corruption in his office or station. rhaps it is one of the things that causes the candidate office to declare that we have no interest as a national licy in improving conditions in other parts of the rld.

The sleep of conformity blends us together as a mess pottage. Though we still have our classes of society, general we are marked by a sameness and a mediocrity ıt are rooted in conformity. It is difficult to distinguish e Christian from the non-Christian because both look d act so much alike. The Christian is hesitant to declare nself because of this slavery to the world which brings an overwhelming sleep of conformity.

The dance of death characterizes many of those who see meaning in religion as well as those who do not. frenzy of activism has captivated the church in America. our activism we have neglected to realize the full mean- g of Christian doctrine. In the very act of trying to t our faith into practice we have often neglected our th. Thus, we are unable to bring to bear the full weight religious conviction upon our national life. As we join in the dance that glides over the deeper meanings of life, we hasten a slowly dying culture to its grave.

The backward look is another snare that has caught a portion of our church and our nation. Naive and legalistic religion are serving the forces of reaction that have been rising up in our time. Many are trying to live in the past, calling for days that are gone forever. While we may or may not learn from the past, we cannot live there.

These are a few of the evil ways that ensnare or captivate us. There are many more.

But the Incarnation brings a power that can release all men's shackles. It is the Word made flesh in history, and yet this is an event that defies being fixed by a date in time. For all those humble enough to receive him, Christ has come. This is the meaning of the Incarnation and the center of our Christmas celebration.

This man Jesus, who never fitted into any of the neat categories of the philosophers, is the long-expected One. Something happened in the Incarnation that is eternally new: It is that *God was in Christ reconciling the world to himself.* In a sense he was truly the first man; for he is what a man ought to be.

Do we expect him this Christmas? If we will let him, the Lord of history can become the Lord of our lives; and thus it may be that he can use us in bringing about some radical renewal of life in our time. We shall resist it because we are slaves to such false gods as conformity and desire and the past and wasteful activity. But the grace of God is powerful enough to overcome them if we will accept it.

The day of the Lord is a time when even the worst of us can forget ourselves as we do something for other persons. The real spirit of Christmas will enable us to cast aside the self-centeredness that separates us from both God and man, and in emptying our hearts of selfish desires we discover the basis for genuine happiness and peace of soul.

The paradox of Christ's coming into history and his coming into a man's heart may best be grasped in the act of worship. People who seldom darken the church door will come to worship at Christmastime. Let us not offend them with the current inanities; if we must "offend," let it be with the Gospel of the Word made flesh and the cross and the resurrection. Whatever else these days may hold, the Church can proclaim that Christ has come. Christmas day is the day of the Lord.—***N.S.C.***

What About the Centr

Let the General Conference pass permissive legislation allowing Jurisdictions to absorb Negro congregations when they are ready to do so, says the pastor of Clemson Methodist Church, Clemson, S. C., in this article.

A MODERN sociologist claims that any race problem will solve itself if left alone. It may take a few centuries or longer, but it will eventually work itself out. As opposed to this, a modern anthropologist says there is no such thing as race, so modern society should do away with all ethnic lines. These men are scientists viewing truth through the presuppositions of their own field. Both often forget that, while what they say is true in the limited field of their own vision (just as vision is clear when one looks straight through a magnifying glass) yet when they turn to related fields in the human situation, vision becomes distorted and does not reflect the whole truth (just as vision is distorted when one looks obliquely through a magnifying glass).

This sociologist and anthropologist, both sincere and clear on the truth as they see it, and yet subject to the distortion of truth as seen in relatedness, symbolize the division of opinion in The Methodist Church on the question of the Central Jurisdiction, which is the topic the editor of THE PASTOR has asked this writer to face.

Let us say, then, that the "sociologist" position in The Methodist Church is by and large the Southern Methodist who faces a historic social situation and is conditioned thereby to gradualism and grass-roots progress in race relations. The "anthropologist" position is by and large the Northern Methodist living in social situations where patterns of ethnic and cultural relationship make possible the immediate legislative application of the social absolutes of the Christian faith. Notice: both the "sociologist" and the "anthropologist" have pre-judged the case, conditioned as they are by the immediate social environment out of which they themselves come. But that is running ahead of the story.

I

Witness these samples of the debate now going on in Methodist circles on the Central Jurisdiction. The New York East Conference, meeting in its annual session in May, 1950, passed with few dissenting votes the recommendation "That steps should be taken as speedily as possible to remove the stigma of segregation as illustrated by a separate Jurisdiction for Negroes. As a parallel to such a move the segregated conferences for Indians, Mexicans, and Orientals should also be studied and a system evolved that will make it possible to have geographical areas of administration without overlapping because of race . . ."

As opposed to such proposals to tamper with the jurisdictional framework, the *Alabama Christian Advocate* (Feb. 27, 1951) retorts: ". . . the Jurisdictional System is a part of the constitution of the Methodist Church. . . . This constitution was adopted almost, if not quite, unanimously by the Uniting Conference which consisted of 900 delegates—400 from the Northern Church, 400 from the Southern Church, and 100 from the Methodist Protestant Church, representing both North and South. We do not believe that good men will go back on their word. We entered the UNION through the structure of the Jurisdictional System, a honorable men will not now try tear down the structure."

What kind of understanding c there be between such diverge views? If such is possible, it will co only out of a knowledge of the h torical situation behind the Centr Jurisdiction and a knowledge of t actual legislative situation in rega to possible structural changes.

II

The Central Jurisdiction was compromise solution of the race pro lem provided by unification. It ca as an answer to the demands Negroes for indigenous leadership ecclesiastical affairs and also as answer to the social and cultural s uation in the South. While prese ing unity and full integration on t national level, the jurisdictional p tern insured full Negro representati on Boards and Commissions a equal opportunity for election to t episcopacy. No longer would it necessary for a General Conferen (as happened in 1920 in the Metho ist Episcopal Church) to elect t Negroes to the general superinten ency on a separate ballot.

It provided, too, a structural p tern of church union which to cognizance of the historic social s uation in the South where two-thir of the Negroes dwell. The Soutl behavior today, including its ecc siastical behavior, cannot be unde stood apart from the history of t South. At least five aspects of sou ern history are applicable here.

III

Slavery, though logically indefen ble either by Christian or democra standards, nevertheless became s cially acceptable in the pre-war Sou and thus began the caste differen between Negroes and whites, whi

risdiction?

By J. CLAUDE EVANS

s a continuing existence today in egation. The pre-judgments of South on race stem here. Despite moral indefensibleness of slavery, therners were driven to give what, hem at least, appeared to be ra- al answers for the irrationality lavery. So began the long history he emotional defense of slavery now of segregation.

lost war united the South in de- as it had never been united in e. To coerce a rebellious society, er by war or by legislation, is not ssarily to triumph in the realm deas. One of the South's keenest rvers expresses it: ". . . so far n having reconstructed the South- mind in the large and in its es- ial character, it was this Yankee's to have strengthened it almost nd reckoning, and to have made ne of the most solidly established, of the lest reconstructible ever loped." [1]

vengeful peace confirmed the th in its prior judgments and d in generating a hatred of the th that still haunts areas of the South. Carpetbag and scalawag made early reconstruction a e. Too, out of the lost war and the geful peace came such dire *pov-* that there was little time for the llectual or the aesthetic life.

idney Lanier, the great Southern of reconstruction days, expressed wistfully in a letter to Bayard lor written August 7, 1875: "I d never describe to you what a e drought and famine my life been, as regards that multitude of ters which I fancy one absorbs n one is in an atmosphere of art, when one is in conversational rela- with men of letters, with travel- with persons who have either or written or done large things. Perhaps you know that, with us of the younger generation in the South since the war, pretty much the whole of life has been merely not dying." [2]

The South is sensitive here, yet it must be said. Out of this frontier and reconstruction poverty, wedded in its infancy to slavery and to its rationalizations, there could not grow an open-minded approach to social problems. The South was not ready to listen to logic. So, of necessity, there grew up an emotional defense mechanism of pre-war slavery and post-war white supremacy. Cash describes the Southerner of reconstruction days as one who ". . . did not think, he felt; and discharging his feelings immediately, he developed no need or desire for intellectual culture in its own right—none, at least, powerful enough to drive him past his taboos to its actual achievement." [3]

A carryover from this emotionalism can be seen in Southern *politics*, which constitutes the fifth historical fact that has confirmed the South in its judgments on race. Let this be said to the South's credit, some of the early post-war politicians, like Wade Hampton of South Carolina, did not wave the banner of white supremacy to get elected. Unfortunately, such leadership was the exception rather than the rule. By and large, the South, and especially the Deep South, has been haunted by white supremacy politicians for whom there is no defense on Christian grounds. Even progressive North Carolina fell from grace in the Smith-Graham senatorial campaign of 1948.

IV

In the light of this background, several insights into the problem of the Central Jurisdiction emerge.

1. An increasing number of Southern ministers and laymen would agree with Northern insistence that the Central Jurisdiction is a compromise and *ultimately* should and will be discarded. A poll taken in the Holston Conference and the two North Carolina conferences (with 295 questionnaires returned) revealed that 105 ministers favored the "ultimate" elimination of the Central Jurisdiction as opposed to 70 ministers against it. Laymen in these conferences voted 16 yes, and 32 no.

But there would be wide disagreement as to the strategy and timing of such a program. Experienced Southerners of both races know that social progress in the South can be slowed or even put in reverse by moving too fast. Even so international-minded a journal as *The Christian Century* is aware of this reality of Southern culture, as witness its editorial July 4, 1951, on the Clarendon County (S. C.) case on public school segregation now before the Supreme Court. While approving the principle of non-segregated education, the editorial continued: "Nevertheless, we wish this issue had been brought to a head in some other state than South Carolina, where it had probably the least chance—unless in Governor Talmadge's Georgia—of being heard on its merits. If the final decision in the case should arouse such resistance in South Carolina and among intransigents elsewhere in the south that it drove southern liberals to take cover on all matters of racial justice, the evolutionary processes which have brought widespread acceptance of revolutionary changes resulting from recent Supreme Court decisions could be tragically slowed up or driven into retreat."

2. There would perhaps be only scattered opposition should the General Conference pass permissive legislation granting to any jurisdiction the privilege of merging or otherwise changing respective jurisdictional boundaries with any other jurisdiction when the majority of the annual conferences of the said jurisdiction approve. This could be done under Section VIII, Article III of the Constitution of The Methodist Church. This safeguards the freedom of both

[Continued on page 29]

W. J. Cash, *The Mind of the South* (Alfred f, 1941), p. 107.

[2] *The Poems of Sidney Lanier*, edited by his wife (Scribners, 1896), p. xxiv.

[3] Cash, p. 99.

Slants on the Secular

A COLUMNIST writing for the *London Daily Mail* (Sept. 6) observes that a person's vocation or job affects the totality of his personality. Thus people who follow the same trade or profession come to think and act in a similar pattern and even look alike. Doctors all develop a special look—also lawyers, barbers, etc. One can usually tell a M.P., it was said, by the evasive way he answers questions.

All of this might lead to depressing cynicism if there were not some helpful aid in personality growth through Christianity. Living in an atmosphere permeated with Christian idealism does make a difference; and even though the professional man may acquire the marks and lingo of his profession, Christianity will leaven and make them attractive. The selection of a vocation is not important merely from the point of view of a livelihood but of life. And life itself depends upon Christ.

A MAN in Birmingham, England, was expelled from sheet metal workers union for refusing to pay a fine of two pounds imposed on him for "working too hard" (*London Evening Standard*, Aug. 23). But no provision is made by unions for penalizing loafing or shirking. Not only in English unions is a penalty attached to extra efforts but in other areas. Ofttimes students in colleges who take the pursuit of knowledge seriously are criticized, if not ostracized. The zealot is not popular in any area. But life would soon be stagnant if some one did not do more than is expected of him. Without the men who were willing to overwork no great creative contributions would have been possible.

Mr. A. H. Havelock, O. B. E. (*The Methodist Recorder*, Sept. 13), reported that some young laymen in Britain had not found the Welfare State conducive to a "slackening of discipline and personal selfishness."

"THE Tycoon is Dead" runs a line from an advertisement in August 20, 1951, *Time*. No more, we are informed, will a man perfect plans by rules save the ones made by his own morality. By a strange coincidence the same issue carried the story of the death of one of America's best-known tycoons, William Randolph Hearst. If we are to believe the ad, there will be no more Hearsts. But the question arises about the morality of the group. Now cheating, stealing, and other immoralities increasingly are interpreted as relative. A Supreme Court Justice writes there are no absolutes. Without the acceptance of some basic moral principles, the day of the tycoon can be followed by a veritable typhoon sweeping away the worth-while values of life.

SUNDAY EXPRESS (London, Sept. 2) ran a human interest story on the life and work of Princess Margaret, who reached her twenty-first birthday in August. The Princess is portrayed as a friendly, vivacious young woman who loves, like any young woman at twenty-one, pretty clothes, lively parties, and friends. But she must ever be conscious that she is a child of the King of the United Kingdom. Everything she does will be watched and followed by loyal subjects. Her mother, Queen Elizabeth, and her grandmother, Queen Mary, have carefully watched Margaret's deportment, her tone of voice, her choice of clothing—in fact, every action so that her example may be worthy of emulation.

Contrast this, if you please, with the life sketch of Ava Gardner, which appeared the same week end in *Time*. It was cynical if not profane. Miss Gardner's clandestine romance with Frank Sinatra alone disqualifies her as a personal example. But Hollywood, we infer from the *Time* article, is concerned most about glamor, not example. Can she restore the glamor of a Harlow, of a Dietrich, long lost to Hollywood? Since youth in America are more likely to imitate movie stars, not queens, we can only wish that the so-called stars would willingly accept the moral disciplines that make them acceptable public examples.

MUCH has been written about damage football has done to col morals. However, football may out to be the convenient scape upon which educators will pile sins of post-war years. Among t is the dishonest accounting prac associated with the financial aid g veterans through the "G. I. Bil Rights" (see *U.S. News and W Report*, August 31, 1951). Gov ment auditors found that two-th of the schools they examined c charged the government. While s were careless mistakes, others sulted from "irregular and appare fraudulent practices." Of the trade schools checked, two ou three received excessive paym from the government.

The commendable effort of the billion educational program for erans has been soiled by subtle ception and blatant dishonesty— this in many institutions which proclaimed character building their chief goal. The dismissa ninety West Point cadets for viola the code of honor was justified. all kinds of educational institut must be exemplary.

IS ALCOHOL a food? No, John J. O'Neill (*New York He Tribune*, June 10), it is a fuel such, it acts in the body the gasoline does in an automobile gine. It furnishes heat and power contributes nothing to mainten and growth. Use of it, therefore a fuel might be justified if the were a mere mechanism. But it organism for health and growth it must have certain foods to rep its parts. Alcohol not only does supply them, but permanently ages the structure of the organis causes, the author continues, degeneration and interferes with utilization of essential nutrients. guments against the use of alc scientists know, are imbedded in very structure of the human b It is not a part of nature's plan body maintenance, and the ef made by the distillers and brewe justify it as a food are both misl ing and deceitful.—***John O. G***

(*Executive secretary, Divisio Educational Institutions, Meth Board of Education.*)

etter from a British Pastor

SINCE my last letter the annual ference has met at Sheffield (a thern industrial city) under the ial presidency of Howard Watkin-es, professor of Church History Headingley College, Leeds. Our secretary, Eric Baker, controlled business as confidently as if he been at the post for a dozen years. One of the first duties of the con-ence is to nominate its leader for next conference. Colin Roberts, ior secretary of the Home Mission partment, and the inspirer and anising genius behind the Chris-Commando Campaigns, headed list for the presidency; and non Booth, one of the missionary surers, for vice-president.

The conference was a practical, ddling affair, with no special high nts. It raised the minimum stipends ninisters by £30.* A man must now eive £360 on ordination, £370 after years, and £380 after twenty years vice together with a furnished nse. It is not enough, but even in se days of rising costs it is not a rvation wage. Increases were also ommended in the allowances to red ministers and deaconesses. e hundred and thirty-three min-rs were received into full con-ion and ordained at four services ring the conference. One hundred nine candidates for the ministry re accepted.

A statement on international affairs mitted by the Christian Citizen-p Department was approved by the ference, having been strongly sup-ted in a speech by Arthur nderson, Secretary of State for . It urged Christians to maintain available means of communication intercourse with the leaders and mbers of the churches in East rope and East Asia, to emphasise common spiritual inheritance that ds the people of the British Isles the other peoples of Europe, so t the churches may make their ntribution to Christian unity, to pport the United Nations in their rts to uphold the law, to resist aggression, and to succour its victims, and in their attempts to negotiate with Russia and China a settlement of outstanding problems, and to oppose racial discrimination wherever it is found.

THE total membership of our church is 744,815, an increase of 489 on the previous year. There is reason to believe that the church is passing out of the bleak and barren years. Conversions are by no means rare occurrences. Young people are being won for Christ and his Church.

Dr. Watkin-Jones spoke to the ministerial session on "Pastoral Responsibility." "If the minister does not possess the pastor's heart, if he does not love people for their own sake and Christ's, he had better consider whether he is suitable for the ministry at all." The president emphasised the need for a teaching ministry, especially in the preparation of young people for church membership. He made a plea for the opening of our church doors daily that passers-by might turn in and pray. He quoted the declaration of the World Council of Churches at Amsterdam: "If the Gospel really is a matter of life and death, it seems intolerable that any human being should live out his life without ever having the chance to hear and receive it," and he asked how our sermons measured up to that.

MY HOLIDAY this year was spent in Sweden and Norway. It afforded me close contact with the Methodist Church in these countries. My first week was spent in Gothenburg, where on the Sunday I preached in a beautiful new church, St. Jakob's, and during the week gave two lectures at a summer school held in the Methodist Theological School at Overas. Some forty American Methodists from the College of Puget Sound, Tacoma, Washington, joined with a number of Scandinavian Methodists for a five-weeks course of study.

From there I went on to Oslo, where I stayed in the Bethany Deaconess Home. Though there are only 9,000 Methodists in Norway, our church maintains three hospitals, well-equipped and staffed. I also visited there a Methodist Home for the Aged and a Children's Home. On the Sunday I preached morning and evening in First Methodist Church (Oslo).

My next visit was to Framnas (in southern Sweden), a beautiful country house that was given to the Methodist Church in 1935 by Countess Ingeborg Ridderstolpe to be used as a Holiday Home for ministers and their families. Accommodation rates are exceedingly low: four shillings a day. It is an ideal place for a quiet restful holiday, miles away from the nearest railway station and from a post office, with boating, bathing, and fishing available, and walks in the woods surrounding the house.

My last few days were spent in Stockholm. I arrived just in time to share in the welcome meeting held in Margarita Restaurant to greet two parties of American Methodists en route to Oxford, one led by T. Otto Nall, editor of *The Christian Advocate* and the other by Karl Quimby, of the Board of Missions and Church Extension. Bishop Arvidson spoke words of welcome and outlined the needs of the work in Scandinavia. On the Sunday morning I had the privilege of preaching in Trinity Church to a representative congregation.

BEFORE moving to my new circuit I managed to fit in a visit to the Eighth Ecumenical Methodist Conference at Oxford for the first two days. Wesley Memorial Church was crowded out for the first public meeting addressed by two first-rate speakers, W. E. Sangster (who spoke on "The Methodist Message") and Ralph W. Sockman (whose theme was "Communicating the Message"). I attended the luncheon at Christ Church arranged by the Ecumenical Exchange Committee for ministers from America and Britain who had exchanged pastorates. Bishop Ivan Lee Holt presided and Oscar T. Olson and Karl Quimby were among the speakers, and those of us who had enjoyed the privilege of exchanges gave brief testimonies of our experience.—***John Bishop***

(A Methodist pastor, John Bishop lives at 29 Heath Road, Stockport, Cheshire, England.)

* At the present rate of exchange, £1 equals $2.

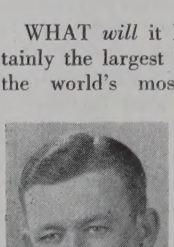
The Next Four Years

A SYMPOSIUM

Methodist ministers from the North, South, East, and West speak up here concerning General Conference planning for the 1952-56 quadrennium. (Readers are encouraged to participate in this discussion through Letters to the Editor. They are requested to keep letters within 200 words.)

A Break for Churches

By Hawley Lynn



WHAT *will* it be this time? Certainly the largest Protestant body in the world's most favored nation should do more than applaud its record and tell its delegates to go home and be good Methodists. But is not that where our major emphasis should come now—at home, in the total program of the local church?

Members of the Official Boards have heard their names read out and seen them printed on church bulletins; yet rarely is there a manual or training session to instruct them in their duties. Committees have been appointed and never called to meet, never asked why they did not function. New members who were supposed to "bring new life" to local church boards and committees have gone to their tasks uninstructed, inheriting the worst faults of the bodies they were appointed or elected to reform.

The local church could well concentrate for a quadrennium on local lay witnessing to the grace that has been given us. This will require study. The Faith Booklets helped, but they were too brief, too general, and instructions for their use were inadequate. They make a good introduction to the kind of study and examination of our theological position which the general membership of the church needs. We need to know *what* Protestant faith holds that makes it preferable to Roman Catholicism, communism, secularism, or even the vaunted "American Way of Life."

We also need to fortify our people against going off on tangents every time a visiting evangelist puts up a tent and castigates the church because it does not emphasize his lurid interpretations of sensational Bible passages.

Study would prepare more laymen for preaching, leading in public prayer, and conducting public worship. Circuit churches where worship is intermittent and new churches that are, or should be, organized in the suburbs of nearly every city in America especially need this service. But beyond this kind of witnessing should be an emphasis on the use of one's occupation as a means of Christian witnessing. If some occupations do not lend themselves to Christian interpretations, Christians should be encouraged to transfer to jobs they could follow with a feeling of divine purpose.

The local church needs to know its mission. While the large financial emphasis of the church should be its program of benevolences, local congregations are just not proving their faith in local communities through constant and comprehensive grams of loving service, of hea and feeding the needy, and of ai deserving children and negle minorities. We are having more more difficulty denying that we a comfortable and complacent, dle-class church. None should beneath our loving. Where gov ment-aid programs leave off, ch programs should begin.

In the next four years our churches should provide more op tunities for Methodists to work pray for world peace. Many C tians today are even afraid to d say anything on behalf of peace fear of sounding unpatriotic o helping the Communists by u language which they stole from church.

Finally, we should translate e est injunctions from the pulpit a "setting up the family altar" in church-wide emphasis on the m rials and methods of conduc worship in the family and the p of the parent as a teacher of relig A wider reading of religious b and periodicals in the home w prepare parents for assuming t part of religious teaching which m of them have turned over to church.

Such a four-years emphasis w direct the local church to the C tian's calling, which should ins more generous and devoted sup than continued direct appeals charity and Christian loyalty.

San Francisco Municipal Auditorium, where the General Conference will meet this spring.

Terms of Persons

By John L. Carpenter

THROUGH eight years of Crusade d Advance, Methodism has been ally concerned with both the world-wide mission and the at-home ministry of the church. Ostensibly, we have been as greatly occupied with the spiritual enrichment of the people and the strengthening of e local church, as with material als and far-reaching events. Yet we ve repeatedly evaluated our suc-ss in terms of numbers of persons d dollars. I believe, however, that rtain outstanding exceptions to this le give us the key to a renewed phasis for the next quadrennium. refer to:

(1) The intensely personal empha- in Missions and Church Extension ecials.

(2) The preaching and teaching ogram related to the Faith Booklets.

(3) The lasting values of training visitation evangelism and renewed tention to evangelistic preaching in r churches.

It seems to me that the success we have had in these areas should encourage us to emphasize spiritual goals and to increase the effectiveness of religious living in individuals and local churches, by including in the next quadrennial program the following:

Missions: To continue the program of Advance Specials, further encouraging close personal contact.

The Ministry: To train and supervise our ministers in pastoral visitation, counseling, the instruction of children in church membership, disciplinary administration of the local church organization, and the proper administration of the sacraments of Holy Communion and Baptism.

Membership: Without minimizing the importance of additions on profession of faith, to concentrate on the reclamation of inactive and non-resident members; *to insure the accuracy of membership and historical records in each church.*

Student Work: To increase financial support of Wesley Foundations; the expansion of facilities for religious education of college students; vital concern for the Christian discipleship of young men and women in these years of decision, in the ordering of personal lives and the choice of vocations; detailed, practical help for local churches and pastors in college situations.

Something New

By Ray E. Whatley

DURING the 1952-56 quadrennium, Methodism should emphasize WORSHIP—relationship with God; CHURCHMANSHIP —relationship to church; STEWARDSHIP — relationship to possessions; THE HOME — family relationships; and COMMUNITY—human relationships beyond the home.

A word of caution is, however, needed lest we assume that, by our human powers, we ourselves will build the kingdom. This we cannot do—not even with Crusades and Advances; but we can let Christ do it through us. The foundation for any movement must be the mind and spirit of Christ.

This suggests a "Forward With Christ" movement as a sequel to the Advance. It is well to have crusades and advances *for* Christ, but let us remember that we cannot do much *for* him except as we let him do something *with* us. We believe Christ is not static but is going somewhere. Let us be sure we are going forward

with him in all our emphases.

Preparation of booklets and other materials and of our leadership itself will require time, perhaps until December 1, 1953. Spiritual preparation of our leadership must not be overlooked.

A twenty-weeks emphasis on *Worship* might continue from December 1, 1953, to Easter, 1954, including studies of worship, using materials prepared in booklet form and in church school, W.S.C.S., and Youth Fellowship lesson materials and programs.

Emphasis on *Churchmanship* might begin on Pentecost (June 6, 1954), Pentecost being the birth of the Church, and continuing to November 30. It should include a study of our church, its history, doctrines, polity, program, mission, and ecumenical spirit. This should lead to renewed loyalty in attendance at church and church school and in service through and support of the church and its missionary outreach.

December 26, 1954 to April 3, 1955, might be devoted to *Stewardship*, with studies and sermons reminding our people that time, talents, and material possessions are really God's, being loaned to us as tools. The biblical basis of stewardship should be re-examined and our people committed to tithing as a minimum basis of supporting the total program of the church.

May 1, 1955 (National Family Week) to September 30 might be given to the Home. It should be emphasized that the family is historically the fundamental social unit; and that Christian homes are essential to the survival of our civilization.

Emphasis on *Community* should include the local community, interchurch co-operation, rural church, church and urban life, Christian human relations among different economic and racial groups, and international relations—all based on the teachings of Jesus. This phase might run from November 1, 1955, past the 1956 General Conference.

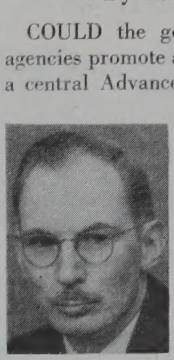
The financial phase should continue from the Advance, further reinforced by the *Stewardship* emphasis, special care being given in selecting worthy projects. Handling of funds should be simplified.

Let Methodism go forward with Christ in the total work of his kingdom.

No Central Office

By Harold B. Williams

COULD the general boards and agencies promote an Advance without a central Advance office? If by this question we mean "Could another quadrennial program for the general church (an extension of the Advance) be carried on without a central promoting and managing office?" My answer would be "No, it could not be successful."



But that is not quite what we mean by this question as it appears to me. Really, the question is "Can we set up a worthy quadrennial emphasis for the general church, using the existing boards and agencies as the medium through which we will work, and making World Service the fiscal agent of this emphasis?"

I believe the answer is "Yes."

Why not let each of the major boards or divisions have one or two jurisdictions each year for specific cultivations, and a similar privilege among the minor boards? This could be worked out in terms of some comprehensive agreement that would aid the public relations of the plan.

The matter of "specials" probably must be continued in order to keep us close to the field in our thinking, even though "specials" and giving "on the ratio" form an uneasy marriage. But somehow we need to particularize and vivify our people's benevolent ideas and at the same time operate upon the principle that "what's good for one part of the work of the church is good for *all* parts of it." This was the heart and soul of World Service. To say that these boards, with such co-ordinating powers as reside in the World Service setup and the General Conference, cannot conduct a worthy promotion of their work within the framework of their normal structure is absurd.

I believe that an emphasis work out this way, with World Service the sole fiscal agent, would be w received in the church, and many the gains made in the Advance a the Crusade could be incorpora into the permanent life of the chur This would eliminate the "big pus "just this once," "emergency" ba of special appeals. We had better ganize ourselves for a state of p manent emergency, which is to that we must gear ourselves for a lo pull at a higher level of livi than we have hitherto known. We d not organize for one quadrennium emergency. Our thinking must be the order of *ten* quadrennia strenuous and unremitting effort.

A World Peace Effort

By John E. Coll

THE only real "lamp of ho (politically speaking) that emerged from the moral and spirit darkness of World War II is the United Nations. We as Methodists should be proud that our church crusaded during the war to bring it to birth.

But it is not enough to aid in the birth of a new child in the in national family of diplomacy. At close of World War I the League Nations was set up; but Americ left it to die on the doorstep of Eur when our strength could have kep alive. This must never happen ag

People of all nations:

(1) Desire their human rights be respected.

(2) Desire to be treated as equ without fear of intimidation or prisal.

(3) Desire justice to be adm istered impartially.

(4) Desire to live under the of law and love.

(5) Desire to end forever periodic destruction of the best their breed by war.

If this is true, and if these thi are in accord with the mind of Ch then as Christians, we need to m

nown that the United Nations is only political instrumentality in world today that makes possible achievement of these goals.

his we can do:

Appoint one full-time leader for jurisdiction. He shall be responsible for planning peace action the quadrennium.

a) He shall recruit within each sdiction 100 clergymen who will four days of each month for the drennium to peace action with the sent of his church, district superndent, and bishop.

b) He shall recruit through the CS fifty women who will give four s each month of the quadrennium his peace action.

I. In co-operation with the United ions authorities, the above people ll attend an orientation school at United Nations. There they will briefed in UN methods and taught to use information materials that available from this agency.

memorial embodying the above as in detail was adopted by the England Conference. A copy of vill be sent to anyone writing to author at Webster, Massachus, or to THE PASTOR.

Resolutions are not enough. If we not will the means, we do not will end, no matter how loudly we ak. Let us, therefore, appropriate money; let us set aside the pernel; and let us adopt a program the next four years that will put church where we belong in the ual business of peace making.

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Cut Special Machinery

By R. P. Marshall

METHODISM has become the largest denomination in the United States, not because of her organization, but in spite of it. That is not to say that the inherent mechanics of the Methodist system is a handicap—far from it. The original organization had much to do with the success of pioneer efforts, for it provided a simple method of insuring that every pastor had a church and every church a pastor.

This system still works and is the envy of many in other denominations. But the proliferation of boards and commissions, the increasing tendency to duplicate agencies in the jurisdictions, and the gradual encroachment upon the powers of the bishops and General Conference by the various boards and secretaries—though well meaning and religiously motivated—leaves the church at the mercy of various promotional agencies, all of which are busy promoting their own particular programs. The average pastor is confused and bewildered by the calls upon his time and talents.

I once served in a conference that led the church in the payment of benevolences. When the good news of our fine record was known one pastor was heard to say that he was tempted to be a bit sorry, for he was sure that we would spend the next year trying to beat our previous record. And he was right. In fact, we spent the next ten years running with our tongues hanging out, trying to keep ahead of the procession. I suppose the Lord was proud of us; I know our leaders were.

Yet I have not found a minister who does not feel that we have had enough of high-pressure salesmanship for a while. If we are to have a new emphasis in the next quadrennium, let it be on minding our own business and looking after our own parish work—not on attending set-up meetings or listening to the brethren of the seven-league boots who rush hither and thither over the country "inspiring" their fellows to greater and greater effort. Let us have a moratorium on "drives" and "advances."

Do Methodists need a "program" every four years? I do not think so. The program of the church is the same as it was two thousand years ago; we all know it, and if we have the time maybe we can try to carry it out. No special machinery is necessary, no "detached" specialists, no central offices. With our churches crying out for pastors, we cannot justify the already great number of ministers who are not in the pastorate; and certainly we cannot find good reasons for adding to their number.

One Church, One Budget

By Carl M. Davidson

THERE is an uneasy feeling among Methodists. And that feeling is justified. Laymen grumble about "the increased overhead" and some have quietly but firmly stopped their efforts in behalf of the many "special causes" which have followed each other so closely. These grumbles cannot be dismissed with a shrug. Perhaps the majority of Official Board members, even when they are not vocal about it, wonder when special drives and appeals will come to an end. There is some question about the church's ability to live forever on the impetus of slogans and campaigns.

The next General Conference should give serious consideration to simplifying and co-ordinating the causes and appeals of our church. Many remember the confusion that prevailed when every board was on its own and appeals came from all directions. That confusion made World Service a necessity. Now the many appeals "over and above" those of World Service are re-creating the same old situation. Laymen have reason to be confused.

Even many ministers are not alto-

[**Continued on page 29**]

slants on the religious

WHEN PASTOR J. Edward Carothers (First Methodist Church, Schenectady, N. Y.) picked up his telephone one day last August, a voice at the other end of the line growled a threat on his life. (This was one of two telephone calls he received.) What the anonymous caller feared was that this pastor knew too much about crime in the community.

Earlier Dr. Carothers, as chairman of the social-action committee of the Schenectady County Council of Churches, had written a letter to the city manager offering full support of the churches in keeping law enforcement a local responsibility. A copy of this letter was sent to the evening newspaper.

The next day, in the pages of the morning newspaper, the city manager answered Carothers' letter. Like the three monkeys that see, speak, and hear no evil, the city official said that law enforcement was at its highest efficiency.

That did it. A crowd of citizens who felt differently, and whose descriptions of conditions flatly contradicted the city manager's protestation of purity, kept Pastor Carothers busy several days. They told him about illegal gambling in the city, about narcotics outlets, about protection being sold by the police department with the consent of politicians. As for names, they were offered too.

With this information, the Schenectady pastor knew that time for his committee to act had come. So, speaking for the council of churches, he replied that community experience did not support the city manager's rosy view of things. It was then that indignant citizens of Schenectady knew they had a spokesman.

Then followed the threatening telephone calls. By this time the Grand Jury had started an investigation; and the man who testified on behalf of the churches was Carothers.

The Grand Jury, still in session as this is being written, is scheduled to make a report late in November.

What are the prospects that the community will be cleaned up? Not much, says Carothers. And this despite his good work and that of the churches, citizens, and newspapers. If the "real culprits" were pointed out, he says, they would make a counter charge of libel and probably make it stick before "corrupt political transaction" could be proved. (See "How Evil Men Rule Good People," *Zions Herald*, October 10.)

What can churchmen do about such conditions? Whatever we do the clean-up job will not be easy. Carothers' experience has taught him that we are up against two problems. Not only are men in public office tempted by prospects of easy money, but our communities are rife with conflicting moral codes. He says: "It is my considered judgment, after having been dragged through the thing for a month which I had set aside for a vacation, that it will take years for us to correct local conditions. . . . I think we can do it only if the Protestants learn to hold together politically and elect their best people to public office."

In view of Carothers' witness—and a similar witness of others—a new picture of the pastor may soon replace the one depicting him as the harmless chaperon for a Sunday school picnic.

IF THERE IS any truth in the saying that traveling broadens one's mind, then Methodists need never fear the stigma of narrowness. At any rate, for at least some American Methodists, this past summer was, itinerantly speaking, a record season. Leaving home in June and July, they saw sights and studied church conditions in continental Europe and the Holy Land before converging upon Oxford late in August for the big event—the Eighth Ecumenical Methodist Conference.

There is reason to believe that the Oxford gathering was more than just another meeting where nice things are said and a nice time had by all. Foreign Methodists acquainted U. S. preachers and laymen with patterns of church practice different from—and in some ways superior to—organizational efficiency. Ritu English churches, for exampl meaningful to parishioners, perh great deal more meaningful tha hodepodge orders of service too found in U. S. Methodist chur

Then, too, it may have occ to the delegates that there is du merit in being a "non-theolog church. Lynn Harold Hough merly dean of Drew Theolo Seminary), one of more than conference speakers, said that non-theological church is alwa dead church and that the Chri religion must be made intellect commanding if it is to be mo compelling or spiritually satis or socially effective."

For a non-theological group conference's "Message to the Ch es" has a definite theological It says in part: "We met togeth look with clear eyes and cr appraisal at the Methodism we have inherited from our fa and its development through years. We have considered the of the Church in all its parts, exists to-day. We have sought to plans for the Church that is to that, under God's guidance, it fulfil His purposes for it. We therefore reminded ourselves, i dresses and in discussion, of teachings which were committed from the beginning—the sin of and his need of salvation whic cannot of himself secure, the i tion to all, of every race and col receive the free grace of God, find salvation and peac Christ. . . ."

AS FOR personal problems the common lot of human be that is all right; but for preache have problems—why, it's unt able. So runs popular opinion. it is encouraging to see a realist minder that clergymen are, afte just as human as the next ma "Are We Starving Our Clergy?" *book* (Nov.) tears the old ass tion to shreds with facts abou income and the expense of the age minister.

His income is about $1,80 nually. To live today on that s it is certain that he would *ha* be something other than a h being.—***Richard H. Rice***

ne minister's Life

ntellectual Stewardship

By NORMAN S. REAM

th in knowledge—often frustrated in these days of bigger and better ch campaigns—is one of the supreme tasks of the minister, asserts the r of Summerfield Methodist Church, Milwaukee, Wis.

ROWTH is our business! We all the God-given task to grow—tually and mentally. And these aspects of growth are in reality one. Spiritual growth involves al growth, and mental growth in-es spiritual growth.

put it in a slightly different on, it is our divinely appointed (and this applies to the laity as as to the clergy) to grow in rstanding. It is our task to in-e our understanding of our-s, of the universe in which we and of God who is Creator, Sus-r, and Redeemer. In addition it ir task to discover the relation-that exist among the three. is what Jesus did. It is the ex-ation of his character, the ex-ation of his teachings, and the anation of his miracles. He had rstanding. He grew *in wisdom in stature, and in favour with and man.*

ne of the gravest weaknesses of Methodist Church today is its ess. By its very bigness it is in er of being a stumbling block to lectual and spiritual progress. In past the church has warned nst big business. Today, though y refuse to acknowledge the fact, re nervous about the bigness of nized labor. It may well be that rrow the great problem will be igness in the church.

rd Acton's dictum that power to corrupt is true in the church ess than in government and else-e. If we think it can't happen , we are deluded. Because The odist Church is so large, so complex, involved in so many things, the danger increases that the minister shall become nothing more than an administrator, so busy reading directives and planning huge campaigns to save the world, that he shall more and more neglect the weightier matters of spiritual and mental growth, and neglect to save even his own soul.

One of the best-loved and most intellectual of our retired clergymen (he was also a successful one) once wrote in an autograph book, which my wife and I keep in our home for the purpose of collecting the philosophies of our friends, some important words. I have tried to heed his words but not very successfully at times. These are his words, "Do not let the duties of a busy pastorate cheat you out of reading great books, for you will never be what you are not now becoming."

I am sure that none of us went into the glorious calling of the ministry to become glorified office boys or ecclesiastical businessmen. Yet that is what many of us are in danger of becoming. What are we trying to be? Don Miguel De Unamuno, Spanish philosopher, warns us that God will punish or reward man by making him for all eternity what he himself has tried to be. If he is correct, then, to alter slightly something Georgia Harkness once wrote, if in heaven I should have to spend all my time raising money, organizing campaigns, and attending committee meetings, I should be very happy to spend week ends in hell.

I am quite sure that the writers and distributors of the abundance of literature which reaches our desks do not expect us to read it all. They expect us to scan it. And woe unto him who has not learned to scan, for he shall indeed have ringing in the ears and aching in the head. We are expected, I feel sure, to scan this material and to study only that portion of it which meets a present need. If these people expect more than that, then, in truth, they expect the impossible.

The minister used to be *the* informed man in the community, the best educated, the most widely read. Today this is not the case. We should not lament this fact, however, but rejoice in it so far as it means that all people now have larger opportunities to achieve this admirable position. But this situation presents to the clergyman a much greater challenge than he has ever had before. He must now seek to be at least the equal in this regard to his best informed layman.

This, certainly, is not an easy task. For example, there is in the city of Milwaukee a Protestant layman, an engineer by profession, who has read every book by and about Albert Schweitzer and digested the same. He knows. Albert Schweitzer better. I dare say, than 90 per cent of the clergy. When you have a man like that in your congregation, you are going to be careful when you start to analyze Schweitzer's "philosophy of civilization."

A few weeks ago I preached a sermon on the religion of China. In the congregation were two women

who had spent many years in China. Fifty years ago this would have been an unusual, if not an impossible, occurrence. Today it is an every Sunday occurrence, and we cannot hold people like that with glittering generalities and vague religious platitudes. They cry out for bread in more ways than one, and woe unto us if we give them stones.

But when I admonish us to "hit the books," I do not recommend that we do so only in a very highly specialized way. Theology, philosophy, and psychology may be our forte, but we must know something more. We must be able to speak intelligently concerning other subjects.

We of the church, for instance, are hurt and moved to indignation when non-church groups attack us or insinuate that we are not all that we ought to be. But we make broad general pronouncements concerning other groups and their ways, and base those pronouncements on a maximum of idealism and a minimum of understanding. We are, in short, too highly specialized for our own good. Like the jest directed to the Ph.D. we tend to know more and more about less and less.

Said Jesus, . . . *seek ye the kingdom of God.* . . . What is the kingdom of God if it is not to live in the knowledge and with an understanding of God's eternal and unchangeable truth? Jesus also advised, . . . *the kingdom of God is within you.* In effect was he not advising Socrates' dictum: "Know thyself"?

What this amounts to, it would seem, is that each man must first save himself before he can save others. It is not easy. If we speak of salvation being free, it is only because this truth is a gift of God. Our supreme task—which God grant we shall never neglect—is to grow in wisdom, in knowledge, and in understanding. Confucius put it well when he said, "Learning, undigested by thought is labor lost; thought, unassisted by learning is perilous."

Growth is our business. Growth is everyone's business. If we thus grow in the knowledge and understanding of God's truth, the Lord will work mightily within our body and brain and give us profound peace.

The Parso

ONE DAY last summer, while doing a repair job around the parsonage, I cut my finger; so I went to the medicine chest and got out a bottle of iodine to treat the cut. For some reason the label caught my eye in a special way. It said: "Caution—Poison If Taken Internally." Also printed on the label was the "antidote" for this poison.

It occurred to me, as I returned to my work, that the preacher has a spiritual medicine chest, also, in which are stored habits and attitudes that are deadly to the spirit "if taken internally." But God, in his grace, has provided antidotes for these lethal potions.

The first of these poisons is spiritual drought. Periods of mental and emotional unproductivity seem to be experienced by almost every minister of the gospel at some time. During these dry spells of the spirit, it is extremely difficult to *feel* the reality of the truths which one proclaims from the pulpit. God seems to have hidden his face and withdrawn his presence from the preacher. In such times one is almost ashamed to enter the pulpit, for it seems like a farce to call the congregation to a faith that—for the moment, at least—has lost its reality for the minister.

Although these prolonged dry periods are broken sometimes in a way that is as mysterious as the sudden coming of rain after a drought, there are three things that can be done to hasten the coming of a new span of spiritual fertility and growth.

First, one can intellectually recognize that he is not singled out for punishment. Even the saints have experienced these "dark nights of the soul"; and one's fellow ministers suffer them, too. It is helpful to realize that one is not suffering alone.

Second, one can intensify his prayer life. Even though we feel that our prayers are going no higher than the ceiling of our rooms, we must pray in faith. After all, God's reality is not contingent upon our emotional states. He is just as real when we c feel his presence as when we c and he hears our prayers just surely.

Third, one can increase the t given to devotional reading of Bible. The Gospels, certain of Psalms, and portions of the Epi convince us that others have l where we are and have fo strength and new life on the o side of the desert.

The second poison, laziness, i most universally present among brotherhood of ministers. It t several forms: physical lazi mental inertia, and spiritual letha Physical laziness, which is the ea to overcome, is an occupational ard of the ministry. Since there i time clock to punch and no spe hours to spend in an office, on tempted to sleep late in the morn and to go fishing or golfing in afternoons. Perhaps a few exam of preachers who have given i this form of laziness are respon for the popular misconception am laymen that the preacher has not to do except conduct worship, m the quick, and bury the dead.

Mental inertia is harder to re nize, from the outside. Preachers have the reputation, because of multitude of their activities, of b "hard workers" may in reality running away from the harder v of thinking and grappling with s books in their studies. The rasl digests, abridgments, compends, books of sermons is indicative o mental laziness of many preac who prefer pre-digested ideas sented in easy-to-take capsule for

Spiritual lethargy is the mos sidious form of this poison. S ministers have learned to make e tive use of their time and spend h each day in systematic study; they may neglect the cultivatio their own spiritual life. Day day slips by with only the most functory periods of prayer, c tional reading, and meditation,

edicine Chest

By FRED CLOUD

sonous habits and attitudes, if not corrected, eat away the spiritual life of minister, says the pastor of New Providence-Bethel (Methodist) Charge, rksville, Tenn. He suggests some potent antidotes.

ld learn from the young Hindu arises at five o'clock each morn- to spend two hours in meditation re breakfast.

or laziness there is no painless tion. The only answer seems to be discipline—hours of pastoral k, study, and devotion. In the rse of time discipline passes over habit, and one is then blessed a disciplined character. The of discipline is much more ght with danger than is any min deficiency. This applies es- ally to preachers, whose relative dom can so easily be mistaken for nse.

he third poison is pride and envy, forms of the same poison; or, to nge the figure, two sides of the e coin. Both pride and envy rela- to one's fellow ministers grow of the practice of comparing one- —one's education, one's status in conference, one's income—with r ministers. If one seems to be e favored than others, he tends to render to pride; whereas if one pares unfavorably with others, he ls to feel the gnawing pains of y.

his poison calls for a radical dote. The preacher who would free from pride and envy must pt himself for what he is and do, and in the same way accept rs with their individual capaci- and talents, thanking God sin- ly for the diversity of gifts with ch he has blessed those whom he called to be his ambassadors. h an attitude of acceptance frees preacher to enjoy the proper kind ellowship with his brother minis- —a relationship devoid of con- ension.

his applies equally to preachers he pastoral ministry and to those have been set apart for adminis- ive duties. The responsibility for high-handedness in some bishops and district superintendents, for example, rests equally upon them and upon those rank-and-file preachers who have treated the former with undue deference in hope of obtaining favors. The price demanded for a truly brotherly ministry is honesty and courage.

The final deadly potion in the preacher's medicine chest is anxiety about money—or, rather, the *lack* of money. He may sedulously avoid the other poisons on the shelf and yet succumb to this one. For while he is committed to seeking first the kingdom of God, he nevertheless frequently is prodded by the needs of his family for more money than his salary provides.

It is widely true, especially in small towns, that the preacher is more severely criticized by his congregation about his financial difficulties than about any other aspect of his life or ministry. Persons who would never think of telling the butcher, the baker, and the candlestick-maker how they should spend their money consider it their God-given privilege to keep their eye on each nickel paid the preacher, from the time it enters the collection plate until it is returned to the merchant's till.

The preacher must either solve his financial problem successfully or else carry a lifelong burden of worry about money. (The third alternative, of living as one pleases and forgetting the bills, is ruled out as being a fool's paradise.)

As persons with "one foot in heaven," we should strive through prayer and increased faith to rid our lives of anxiety about money. God, in his providence, usually provides for our needs beyond our deserts. But as persons with one foot on earth, we have to assume our financial obligations the same as any other good citizen. This calls for increased resourcefulness and ingenuity.

We can make ends meet, obviously, by either of two methods: by decreasing expenditures or by increasing income. Even fervent prayer cannot change that cold fact. But this should always be borne in mind: God is concerned with our total life—not only with our spiritual life but also with our economic life—and he can be counted on to help us rid ourselves of anxiety about money, if we are fully committed to doing his will.

One prayer that has helped me to face up to these five problems is the following, by Wade Crawford Barclay:* "Our Father, give us grace to praise thee even for the difficulties and for the hard tasks of life. We are tempted to seek ease and pleasure, but we have learned that life's richest meaning comes not from the paths of pleasantness but from those experiences which demand from us courage and strength and discipline. So we praise thee both for the light and for the dark; for hours of gladness and also for weary hours that strengthen patience and move us to high endeavor; for times of rejoicing and also for moments of gloom and times of depression which teach us to trust, not to changing tides of feeling but to thee who changest not. We remember that Christ came to his throne by the way of the cross, and we have faith to believe that through thy grace and power in all our conflicts we may become more than conquerors. Grant us, then, thy strength and accept our grateful praise. Amen."

* *Challenge and Power* (Copyright, 1936, by Wade Crawford Barclay), Abingdon-Cokesbury Press. Used by permission.

Clinical Material

Beginning pastoral counselors often fail to follow through once they get into a significant interview. Here is an instance of a parishioner with tremendous spiritual need, but the pastor fails to work helpfully at the situation. Whether it was because of his anxiety or lack of skill, we do not know.—R.L.D.

Infidelity

MRS. NEWTON is a member of my church and attends regularly though I know her only superficially. On Saturday night I went to a square dance sponsored by the community and saw her there with a friend. Both of them had been drinking heavily and made a boisterous entrance. She saw me and immediately began defending her action in an inarticulate manner. (*We wonder what she did.*) A little later she left with a young boy of the community.

Mrs. Newton is approximately thirty years of age. She and her husband run a store in the community. The next day I went in to buy something. Her husband called me into the back of the store and asked me to talk to his wife, stating that if she didn't soon get hold of herself he would leave her. I had heard from another source that she had been drinking heavily for several years, but was getting worse and was reported having affairs with numerous males, most of whom were young boys in their teens.

That afternoon I went with her husband to talk to Mrs. Newton at their home. She was still in bed when we arrived. As we walked in she sat up and said, "Well, I thought that you would be around sooner or later to tell me that I am going to hell." (*A very nice opening. I have never found it difficult to get an aggressive counselee to talk.*)

I said, "Mrs. Newton, I didn't have anything like that in mind. I don't intend to pass any judgment on your action. I think, though, that you may have some difficult problems that perhaps you would like to discuss with me." (*This sounds a little apologetic. I wonder what the results would have been if he had said, quietly and without emotion, "Don't you think you are?"*)

She said, "Mr. Blank, you have probably heard a lot of talk about me around here, but what they say isn't true. People like to make up filthy tales about their neighbors because they have filthy minds themselves. They aren't a bit better than I am, and at least I don't try to pretend I'm something that I'm not."

"I'm not going to listen to any idle gossip if there is any. I'm sure that you wouldn't make any pretense, and that quality should make your problems less difficult to solve."

"What do you think my problems are?"

"Suppose you tell me." (*This is abrupt. He might have responded, "I don't know, as one person cannot know the problems of another until he has been told, but you seem unhappy."*)

"Well, I suppose that I drink a little too much at times. I like a little drink now and then, and really I can't see anything wrong with it."

"Do you drink because you like it, or is there another reason?" (*Good follow up.*)

"Just what are you driving at?" (*This girl is very defensive. This is a sign of her disturbance.*)

Here Mr. Newton informed her that I was trying to help her and that she was making it difficult. She gave him a nasty look and said, "Why the hell don't you get out of here." I wasn't anxious for him to leave me alone with her, but when he left, saying he was going back to the store, I did not object. (*This indicates the pastor's anxiety.*)

"Mr. Blank, I'm sorry that I spoke short to you. I know that you wan help me, but there isn't anything t you can do. I know I drink too mu Everyone knows that. But I just c help myself. I have tried to fig this thing out. I've cursed, I've cr and I've prayed. And now I'm at end of my rope."

"What is it that you can't fig out, Mrs. Newton?" (*More wa hearted reassurance would h helped here.*)

"Oh, it's hard for me to tell y It goes way back I suppose—w back when I first married Phil (Newton). I was in Kentucky work in an office. His family lived in Fl da, and I never met them until a we were married, but I didn't re meet them until a long time a that."

"What do you mean?"

"His family thinks they are much better than anyone else. He ashamed of me. He would deny t but it's the truth. We used to d around the block and he would sl his family to me when they were the porch, but we never went in. T hurt me very much, but I made my mind that I wouldn't let it bo me. We didn't live in Florida l after we left Kentucky. We move South Carolina, and then we c here." (*This is pretty devastat What kind of guy and family did marry? And why did she accept s treatment?*)

"Do you still think he's asha of you?"

"No, he isn't ashamed of me more. He's ashamed of himself m than he's ashamed of me."

"I don't quite undertsand."

"Because he's not a man, th why. God! We've been married ten years and—well, when we g bed we just lie there. It isn't ri Mr. Blank, it just isn't right. I there and he lies there, and I th sometimes I'll scream. If he tou me I shudder. It's all a big mist He's a good man, and he treats good—a lot better than I deserv suppose. But I just can't stand

e deep resentment is terrific. at lies back of it? A guess is that woman has strong feelings of ction.)

he began to cry and asked me to e. I hesitated, and she insisted I leave. I told her that I would to talk to her again. She didn't ver, so I left.

went down to the store and talked er husband again. Realizing that r problem was too large and com- ated for me to handle, I asked e would be willing to have an rview with someone more compe- than I, and he agreed. I had not ded just what to do, but I knew they needed help and that I was lequate. The next week, however, . Newton left him and went back Kentucky. I heard she was living a young man in Louisville. Mr. ton also left and I have no idea re he is.

Editor's Summary: This inter- broke down when Mrs. Newton an to cry. A skilful use of ques- s would probably have enabled to talk more and to have recog- d the pastor was interested.

he pastor does not tell us what the band had to say or what informa- he got from the husband. Ob- sly this situation is difficult and ewhat dangerous for a minister feels anxious about it. The risk his woman becoming emotionally endent is pretty great if she is to elped. And I suppose the minis- did well not to become involved. least that is what the community the church at large would say, it does represent *failure.* The an, and probably her husband, among the large number of peo- wandering around, going from sordid experience to another, rable, marginally suicidal, lonely, l with resentment, sick, helpless. el that to pass them by, to avoid quate care for such a person, is Jericho Road story all over again. pass them by and leave them ly- in the dirt, battered and bruised dying. Someone should have the rage and the compassion to pick n up. Yes, someone, but who? the pastor? Has he the courage? often has the courage but not the tional objectivity.

This woman has belonged to a church and the pastor reports that she has attended regularly but he did not "know her well." Why didn't he?

There was little or no love between Mrs. Newton and her husband, although she reported that he treated her "good." Just what she was trying to say in her statement about her husband "not being a man" we do not know. This probably referred to some sexual problem. When such references are made it is easy enough to ask questions that will help clarify the situation. One often hears the word "pervert" used in describing someone. I have learned that the word means little except deviation in sexual behavior from a limited conception of sexual experience.

If a successful and understanding interview could have been held above, and follow-up interviews arranged, this woman might have been helped. Conceivably her sense of dignity could have been built up to the point where she could examine her marriage and either restore it or resolve it, so as to avoid going on drinking herself into one mess after another. She is reported to prefer young men and boys. There is much more involved in failing with her. How many more are ultimately involved.

A Counselor's Convictions

By GEORGE JOHNSON

When this minister had a friendly visit with a psychiatrist, it was the psychiatrist who talked about helping persons find a God-centered experience. The author writes under a pen name.

ONE DAY I found myself enjoying an unhurried visit with a psychiatrist. No, not on a couch in his office as a patient but in his living room where we conversed man to man, or to be exact, as preacher to psychiatrist.

This psychiatrist has a sympathetic appreciation for religious faith and recognizes its relation to his practice. I inferred, as he talked, that he blamed the failure to make religion effective as a therapeutic aid not on the hostility of the doctors but the ineptness of the pastors in interpreting religion as a belief in a Supreme Being and deep respect for other people. Too many, he said, are not trained to handle delicate personal problems of individuals. They are, he observed, "generalists," sometimes sociologists and economists; and parenthetically he added few of them ever achieve sufficient command of these subjects to speak authoritatively in their areas. Much of what they say is just "talk."

Frequently, he noted, ministers reflected defects in their own characters which prevented them from understanding the people with whom they worked. Their training, unfortunately, did not give sufficient attention to self-evaluation and self-understanding. This sort of training—in addition to technical skills and the understanding of sociology, psychology, and theology—is most important.

I mentioned these two incidents. Once I heard a preacher tell about refusing to answer a call to visit an alcoholic because he had not had any experience dealing with alcoholics. By contrast, another preacher entered a home where the husband, an alcoholic, had just returned, chagrined and defeated, to face his heartbroken wife. Embarrassed, she said quietly to the pastor, "Ed's been bad again." And the pastor tactfully turned to Ed and asked, "Do you want to be good?" When he replied affirmatively the three knelt in the kitchen and asked God to forgive Ed's waywardness and help him to overcome his besetting sin. That ex-

perience, deepened by church attendance and good companions, produced a sober husband, made a happy family, and gave it a degree of security previously unknown.

The doctor did not dismiss this incident casually but followed with similar observations. He also added that preachers in the small sects seemed to have an understanding of ways and means to deal with persons struggling with destructive habits and emotional problems. On the whole they are untrained in professional skills, but through what they call faith and prayer ecstatic conversions are effected that re-orient persons in their living. He also added that in their small prayer groups persons with similar experiences met and strengthened each other in their determination to build honest, upright lives. Here the question was left open as to whether or not this influence would be attributed to a spiritual upheaval.

Then, citing some familiarity with church history, he added that among the many who had relied upon the spirit of God to effect personal change, John Wesley was among the foremost. New converts, he noted, were put by Wesley in classes to mature their religious experiences. Here is a pattern for religious growth and ultimate mental health about which modern leaders know far too little, or at least have failed to utilize.

I reminded the doctor that John Wesley was a major factor in saving England from a bloody revolution like France's. He quickly agreed but, pursuing his thesis, pointed out that it was accomplished through the renewing of the moral and spiritual life of England. This, he held, was closely related to the transformation of the persons through religious experience. Religious experience usually produces a deep emotional shift which gives the person more control over latent destructive drives.

Obviously, this drift in the conversation more and more put me as a preacher on the defensive. Did not the use of language detailing the processes leading to conversion seem to border on fanaticism? To me, a preacher living in a privileged community, did not talking about personal redemption seem to be a breach of decorum? Such talk belonged to the missions among the debased and down-and-out. But before I could advance my position further, the doctor asked if I thought his practice was with people belonging to the Skid Row or Bowery. Psychiatrists do not work only for charity, and their patients generally come from respectable, middle-class neighborhoods. But a person's economic or social standing does not prevent the rising of personal problems for which religion furnishes a panacea.

The conversation shifted to current plans for the training of ministers. Many ministers are keenly aware of their limitations in handling the emotional problems of their parishioners. Likewise, theological schools in recent years have developed new approaches to their work and includes counseling as a part of a minister's training. These courses are taught by men trained in psychology, many of whom have had wide experience in institutions as chaplains. This, he admitted, pointed in a hopeful direction for future ministers. But—and here again I was cornered—he asked about the ability of the counselor in synthesis.

After he has drawn all of the information from the person being counseled, where does he go from there? Does he have a theological background which will enable him to lead his "patient" into a God-centered experience together with all that is implied in the expression? Or will he just dole out some good advice, unaware that Christian practices are dependent upon Christian beliefs. Toynbee once observed that "Christian behavior which is not supported by Christian faith is a wasting asset."

As a preacher I went back to my home to ask myself if I had been too apologetic for my calling and too reticent to state my faith. It was high time for me to review again the tenets of my faith and discover their relevance to my day. Once I had been told that the purpose of my work was to "help God in Christ carry on his redemptive work in the human soul and in the common life of man." Maybe my zeal for the latter had made me overlook my responsibility for the individual soul.

A burlesque of the marriage c mony, thought to be "fun" by s is a direct threat to the Chris home, says the pastor of First M odist Church, Warm Springs, Ga.

NOT LONG ago a well-respe Methodist said to me, "I can se harm in the 'womanless (mock) ding.' It's just good clean fun

A *mock* wedding is exactly the term impiles—a *mockery!* It be, and quite often is, "womanl all the characters being men, son whom are dressed like women. Its aim is entertainment. The chara try to be as funny as possible, the central idea—the union of a and a woman before God—is icked in sport. It is often dra in the dirt!

To the average person a wed is simply a ceremony to be formed before two people may together publicly as man and The period of premarital love-ma is climaxed by a wedding. After culmination of events the two give themselves to each other f and without fear of moral criti This seems to be the accepted tude toward the so-called Chri wedding. *But dare we be so cas*

The Christian wedding is formed "in the sight of God." so stated in the Discipline (par. 1 under "The Order for the Solem tion of Matrimony." There it is ther stated that the man and woman presenting themselves ar tering "holy matrimony; which honorable estate, instituted of . . ." After agreeing to "love a cherish till death us do part, ac ing to God's holy ordinance," are pronounced "husband and together, in the name of the Fa and of the Son, and of the Spirit."

A *mock* wedding makes a far all this.

One of the most subtle wea of a propagandist is humor. How it is to laugh an idea to death!

lock" Wedding Practice

By PAUL F. WOHLGEMUTH

voters laughing at the political
s of a candidate and he might
well step down. Get the people
hing at the wedding ceremony
the sanctity of the home will
dily decline.

Ve, as Methodists, are concerned
the Christian home. The 1948
eral Conference adopted a set of
lutions designed to strengthen it.
wedding is the first concrete
in the establishment of a home.
attitude of our people toward
first step is extremely important.
chance that it will become a
istian home is much greater if
attitude toward the wedding
emony is meaningfully Christian.
Yet how difficult it is to create a
istian attitude when our people
exposed to wedding ceremonies
burlesque. One of these recent
ductions (proclaimed "a great
") featured, as part of the bridal
ty, a full-grown man dressed in
y clothes. He was in the care of a
ger man who was wearing the
tume of a Negro "mammy." The
y was nursing from a large whis-
bottle filled with vinegar-colored
uid. In another production several
legitimate" children appeared at
"ceremony" to "embarrass" the
de and groom.

In mock weddings the reading of
ritual by the "parson" is irrever-
and sacrilegious. Even though ref-
nces to God may be skilfully side-
pped at times, the implication of
mor, and occasionally derision, is
sent and powerful. He is dressed
ludicrous costume and uses every
portunity to make a travesty of the
ce of the minister.

Although many specific profane
s are in glaring evidence through-
the performance, the more alarm-
aspect of this insidious evil is
use to which it is put in some
our churches. Many sincere church
ople in need of funds fall for such
icing words in play catalogs as,
splendid number for church, or
lodge entertainment, and will make more money for you." A mock wedding that is played in a church by church people and with a Christian minister, has the stamp of approval of the Christian Church as far as the public is concerned. Therein is the greatest danger of all. What would Christ say to the "money changers" if he were to step in as tickets for the show were being sold?

Once we have seen the error we can no longer sit idly by and permit our homes to be subjected to this deteriorating force. In the words of the Discipline, "It is imperative . . . that the friends of the home be aroused to action. . . ."

It is granted that whatever action is taken may incur the scorn and even the wrath which results from an attack on any accepted custom, good or bad. But right is always right, and whoever is on the side of right need have no fear. The stout-hearted and brave have here an opportunity for service to God.

As a starting point, here are several steps that may be taken.

First, *pastors could educate their constituency* on the sacredness of the wedding ceremony. This could be done through a series of sermons. "The Order for the Solemnization of Matrimony" in the Discipline furnishes a number of attractive themes. In the first paragraph alone can be found such springboards for sermons as: (1) "the mystical union which exists between Christ and His Church," (2) A wedding in "Cana of Galilee," and (3) "this holy estate." Other parts of the Ritual suggest themes on: (1) The ring as "an outward and visible sign of an inward and spiritual grace," and (2) "let not man put asunder." Many others can be found by the earnest seeker of sermon topics.

In addition to preaching, pastors could conduct classes especially for young people. The sacredness of the wedding ceremony should be instilled in children as well as adults. The church school affords an excellent avenue of approach to them.

Second, *official committees could be named* to study existing literature on the subject, to provide more, and to channel its distribution. One such committee should be set up on the annual conference level. It could be called "Committee on Christian Homes." Its field would naturally be broad, but within it, marriage and the wedding ceremony would be of first importance. A separate committee would be much more effective than several existing committees which must sandwich this matter in with many others. Similar committees on higher and lower conference levels could be named. Certainly, there should be one in every Quarterly Conference.

Third, *conferences of our church* could adopt resolutions denouncing any practice or act which detracts from the spiritual significance of the wedding ceremony. Again, annual conferences should lead the way. Church leaders who might fight for this cause should know that they stand on the united strength of their conference.

To many, a condemnation of the mock wedding may appear as an amplification of the evil of an insignificant diversion. Those who oppose it may be dubbed "kill joys." But with about three out of five marriages ending in divorce, with the road of life strewn with the wrecked remnants of deliberately orphaned humanity, no cause, however small, dare be overlooked.

Outwitting the Church Boss

By F. GERALD ENSLEY

Pastor Ensley offers here a plan for rotating church officials which he describes as a way to remove "problem officials with a minimum of offense." He serves North Broadway Methodist Church, Columbus, Ohio.

ONE PROBLEM facing almost every minister is the church official who serves too long. He may be a one-talent soul who took a job when no one else could be pressured into it and has carried it faithfully but without inspiration—to the church's detriment. Possibly he is a person with ability but a hair-trigger temperament. Secretly, the people would like to get him out, but everyone prefers that someone else shall bell the cat.

He may be an individual who has outlived his usefulness. His methods were relevant when he took office, but the world has gone by and left him. Maybe he is too old. I know of a layman occupying a key position in a congregation who is eighty-six years of age and spends six months of every year in Florida. Naturally the church suffers, but his past services have been so considerable that no one has the heart to ask him to step down.

Then there is the person of talent and devotion who simply does not see eye to eye with the pastor. Perhaps the layman is right, but at least the dominie, as head of the church, should have an opportunity to try new policies and have them carried out by sympathetic officials. But what chance does a pastor have, especially the new appointee, if he has arrayed against him a chairman of the Pastoral Relations Committee, a head of finance, and a Sunday school superintendent, each of whom has sat in his respective saddle for at least a quarter of a century.

Then, there is the person of skill and Christian grace who is doing his work acceptably but by the simple fact of occupying a post for so many years has kept other talent from developing. Younger timber has not been able to grow in his shade. Finally, there is the condition obtaining, especially in the smaller church, where a little group dominates.

I believe that anyone who has ever been entrusted with the care of a parish recognizes the problem sketched above. To many a minister, the church boss, or the "professional layman," or at least the overlong-occupant-of-the-chief-seat is the heaviest administrative cross he has to bear. The hard-beset cleric may one day take things in his hands and simply fire or force the resignation of the offender, which creates in many churches a situation not unlike the dismissal of General MacArthur. It rocks the community, and in the melee the preacher's head may fall.

I believe there is a more excellent way of solving the riddle of the official who would serve too long. It is a rotation system for church office. The plan in use at North Broadway Methodist Church (Columbus, Ohio), is a sample. It provides (1) that no church official or standing committee chairman (with a few minor exceptions) shall serve more than two consecutive years, (2) that no individual shall hold more than one office or committee chairmanship or serve on more than two committee memberships at a time, and (3) that one-third of all committees and one-fifth of the Board of Stewards shall retire each year, with at least twelve months out of office before they may serve again.

What are the advantages of such a scheme?

1. It makes possible the removal of problem officials with a minimum of offense. The difficult person must go when his time comes, and yet he cannot say that the chairman of Nominating Committee singled out for removal since everyone s down according to the same rule. unpleasantness and impugning personal motives, which may up in a change of important per nel, is obviated when the turn is universal.

2. It enables more persons to ticipate in the direction of the chu Two or three times as many m bers will share official posit under a scheme such as I have lined as in a nonrotating offici With increasing participation goe creasing interest.

3. It makes the securing of co tent people easier. Busy, succes professional men—the kind leaders the church really needs away from jobs which, they sus they may have to hold in perpet They are not so reluctant to s when they see that in two or t years they may have relief.

4. It educates the constituency. learn by doing. Rotation fills church body with men and wo who have had firsthand experi with the operating problems o church. They understand what church leadership is up aga They supply reservoirs of symp and intelligent support. And o sionally, when death or removal t a key official, there is a backlo experience to draw upon. The p ing of an important leader is no likely to be fatal to the church.

5. It makes the minister—as tended by the Discipline—the executive head of the church. H relieved from having to carry his program with lame-duck ass ates appointed by a predecessor t removed. He can surround him with aides sympathetic to his a which everywhere but in a church long been regarded as good admi trative procedure.

Such a plan, we acknowledge not without its disadvantages. It moves valuable men from office is hard to have to give up an finance chairman at the end of years, for capable financial lea

not grow on every bush. Yet no
e of us is indispensable. There
nes a time when every leader has
lay his burden down, and some-
e is always found to carry on. Any-
y, as the Scriptures put it, a living
g is better than a dead lion.

The constant change of personnel
y seem to discourage continuity
program. But if the new chairman
chosen from the previous commit-
the break is not serious.

There is a tendency for a letdown
interest in the church after a per-
n steps down from office. The situ-
on requires pastoral care and the
e of a retiring official in new ways.
t what may be lost in one person's
cline in interest may be made up
by the accelerated concern of the
rson taking office for the first time.
A rotation plan is hard to sustain
less a church is constantly draw-
g new material into its ranks. In a
growing parish a rotation scheme
little more than a reshuffling of
rtfolios among a few cronies. It
n become stagnant without new
od.

All in all, a rotation scheme lays
ded burdens upon the minister—
constantly recruiting new leader-
p, finding opportunities of further
vice for those relinquishing of-
es, enlarging the membership from
ich the new leaders must come.
t the minister can give his witness
t the merits of the plan far out-
igh the disadvantages of the usual
eme. And I know one church that,
ving tasted the possibilities of the
w, could not be persuaded to re-
rn to the old.

Within the last twelvemonth the
erican people decided by consti-
ional amendment that two terms
e enough for the President. They
t that whatever may be lost in giv-
g up the services of an able and de-
ed executive too soon is more than
ined by a curb on the abuse of
wer implicit in serving too long.
ery church faces the same issue.
d if its first purpose is to keep
officiary alive and democratic, it
ll come to the same conclusion.

A Furnace with a Personality

By WHEATON PHILLIPS WEBB

The kind of heat generated in a church furnace is not so cheap. How Centenary Methodist Church keeps its furnace (called Hannah) fired during the winter is told here by the pastor.

THE biggest discovery the Finance Committee of this old downtown church has made in recent years is that our furnace has a personality. The fact is, her name is Hannah. Rumor has it that, once a very great lady, she still holds decided notions on how to run a church and demands to be treated with respect.

If raising the fuel fund had not become such hard sledding, we never would have become personally acquainted with Hannah.

Being Methodists, our people are generous, and would roll up their sleeves to help out anyone who was down and out. It was then we began to see that the tenant in our boiler-room only needed to be seen through the individualizing eye, and she would be promoted in the affections of the congregation.

When we let people know about Hannah, the money began to pour in. A similar device worked a second year. Now, every fall the congregation looks forward to a letter about Hannah. She wrote one herself last year. It is given below.

A Letter From Our Hannah

Dear Member of Centenary Church:

You've heard a lot about me, even though most of you have never been down to the boiler-room to see me, because Dave Wiggins, the chairman of the finance committee (in private life, a big furnace man) is forever suggesting how they can save money feeding me (huh!); and Bob Harvey the treasurer is always peering dimly into my coalbin to see how soon he'll have to spend his last cent to keep me stoked proper till April. And if it weren't for Roger Williams, the chairman of the House Committee, who always keeps three jumps ahead of John L. Lewis, you folks in Centenary would *all* be asking for shorter sermons until the spring thaw!

You see, I'm Hannah—just plain, old dependable Hannah, the furnace down in the boiler-room at Centenary Church. Nobody, except Mr. Gevert, our new janitor, who is a great fellow, ever pays much attention to me except on a cold Sunday. Folks just naturally catch cold in church faster than anywhere else, or that's what they phone the preacher on Monday; and it doesn't add up how loud you sing,—if the church is cold, it's hard to work up the spirit. . . .

Bob Harvey has paid $576 so far for coal this conference year, and still owes a tidy $201—and the coal's almost gone (peer in the bin and see for yourself, come Sunday). Bob needs $294 to lay in a new supply, so I'm going to lay my cards on the table—no, no, I'm thinking of the time before I became a Methodist. I'll tell you what: I've enclosed a coal envelope for you to put in the collection next Sunday. Don't allow yourself to get spiritually elated if you overreach yourself and put in a five-dollar bill or make out a check and mail it to Charlie Barnes, the financial secretary at 3 Pearl Avenue. You'll just be taking up the slack in the deficit of the budget we set up for this year. And as I always say to Mr. Webb when he gets discouraged about finances: "Pastor," I say, "a budget with a deficit is a spiritual victory. It means that folks aim to do more for the good Lord than they have resources to when they start out." That's living by faith. And he always says, "Amen, Hannah!" Yours . . .

Drama as Recreation

By J. EDWARD LANTZ

Lantz

This is the last of four articles on "Drama for Christian Living" by the pastor of Lowell Heights Methodist Church, South Bend, Ind. Here he discusses wholesome recreation in the form of various types of drama.

GOOD recreation "re-creates." This is a worthy purpose of drama, especially during these days of strain when every person needs wholesome recreation to maintain his identity as a sane individual. Food for the body is necessary, but man must also have food for his social, mental, and spiritual natures. Recreation fulfils a need both for the individual and the group.

The Play Instinct. "The play spirit is like a vivacious child. It always asks to go along." Furthermore, it does go along. It goes with the normal person through all the stages of his life. It plays nursemaid to the baby. It nearly runs the legs off the growing child. It inspires primary youngsters to play "Big-Injun" and juniors to form into gangs. It arouses determination in intermediate and high school students to participate in competitive athletics.

Then, too, play is a jolly good companion during college days. It does not respect gray hairs and creaking joints, but takes the memory back through the experiences of the years and highlights those episodes that were pleasant.

The Church and Play. The early church renounced play as inimical to the spiritual life. This attitude of hostility was a natural reaction to the world situation, for play was an integral part of a Greek religion which at the time had degenerated into mere sensual festivities. The commercializations of play by the Romans only increased the cause for alarm so far as the Church Fathers were concerned. Their condemnations blasted especially the pleasures of music, dancing, and play. These pleasures were thought to absorb the attention of the participants so completely that serious contemplation was impossible, thus blocking all spiritual growth.

The aversion of the Puritans in the seventeenth century to play was largely a reflection of that same attitude. Much of the music, dancing, and play during the time of the Puritans was very unwholesome; so it is little wonder that they rebelled against it. Hard and continuous work was so much a part of the struggle of the pioneers of America that they regarded with suspicion anyone who wanted to play.

In modern times recreation and play have been encouraged in all their forms as a wholesome means of personality development. Rousseau's advocacy of naturalism in education ushered in this new and modern era.

Fruits of Drama for Recreation

In recent times the churches have been charged with using parties as bait to catch the young people. Recreation should never be thought of as bait but rather as a universal urge of the human race as deeply imbedded as religion itself. Of course, not all recreation is wholesome. There is good and bad recreation, as in everything else.

Police records indicate that a sensational newspaper account of a crime often glorifies it to the extent that several other similar ones are soon enacted. On the other hand, properly directed recreation develops Christian qualities of courage, creativity, dependability, good will, initiative, and co-operation. Thus recreation is an integral part of religious education.

Theories of Christian appreciation can be learned in the church school class and practiced at the Friday evening party. Church socials provide ideal occasion to demonstrate co tesy, appreciation, and co-operati The late Bishop William T. Mann said, "Good clean sport is as muc spiritual developer as religion." develops the same qualities that ligion seeks to develop.

Means of Drama for Recreatio

Statue posing. Statue posing posing as a well-known statue. provides a good guessing game a is excellent for a study of body sitions. Here is a list of statues t serve as good models for posi "The Thinker"; "Statue of Liberty "End of the Trail"; "Frances E. W lard"; "George Washington."

Picture Posing. This involves group of people, whereas statue p ing is an individual affair. Pict posing is the picturization of w known paintings. Having one per for each character in the picture, various characters imitate the p tions of the characters in the pictu then pose. Sometimes this is calle still picture.

A good game is to have the au ence guess the name of the pict and the name of painter. Colored c tumes to match the colors of painting may be used also, as ma large frame within which to pl the posed picture. These accesso take posing out of the realm of spontaneous but leave it enterta ing.

Suggestions for pictures that n be used are: "The Last Supper" (Vinci); "Christ Among the Docto (Hofmann); "Pilgrims Going Church" (Boughton); "Feeding Birds" (Millet); and "The Angel (Millet).

Individual pantomimes. This volves acting out some incident wi out the use of words. Its use is wh some fun: it can be used on spur of the moment; it relaxes body; stimulates the imaginati and can be used successfully alm anywhere and anytime.

Some suggestions for individ pantomimes are: a switchboard op ator busy at work; a man shavi and a lady buying a hat.

roup pantomimes. Pantomimes sented by a group of individuals more ambitious. During a finan- campaign of a large city church I asked to arrange for the enter- ment of the canvassers for an r before they were to tackle their n business. The canvassers were ded into groups of five to ten and d to work out and present a tomime of a family who refused make a pledge. Some splendid s were presented. They were fun stimulating. One person said rwards that he had not acted for nty-five years, but he did enjoy . An elderly woman remarked she was extremely tired when came, but after the funny per- nance she felt rested and re- hed.

uggestions for group pantomimes as follows: an operation for some ific ailment; meeting of a sew- guild; playing a ping-pong game.

harades. A charade is the acting of a word. It may be done in tomime or with speaking. Usual- ords of two or more syllables are l and one scene is presented for n syllable. Often, however, several ables are combined into one e. The idea is that each syllable portrayed as a complete word and these words, together, sound like original one. The syllables should ays be acted out according to nd, never according to spelling.

efore a scene is presented an an- ncer should tell how many syl- es the word has and how many es will be presented. Then all es should be acted out complete- efore the spectators are asked to s the word. Often the scenes need e presented several times to make meaning clear.

harades provide excellent studies vocabulary, as well as hilarious rtainment. Naturally some liberty ds to be exercised with words in verting them into charades. That he game. Some syllables may be bined, some spellings altered, occasionally a pun inserted.

n example of a charade is as fol- s. A person comes onto the stage acts as if he is packing a suit- case; he exits and he or another per- son perhaps sits down and says, "I feel old today." The word is pack- age. The first scene portrays "pack" and the second "age."

Other words suitable for charades are: key-stone, i-dol-ize, break-fast, pi-us, phan-tom, band-age, way-laid, r a i n - b o w, rap-sody, sun-shine, drafts-man, cat-nip, bas-ket-ball.

Dramograms. A variation of cha- rades is what is sometimes called dramograms. This is the acting out of advertising slogans, quotations, maxims, proverbs, book titles, etc. Dramograms may be acted out word by word (the articles being spoken) or they may be presented in groups of words. They may be given in pan- tomime or without.

Suggestions are: Watch the Fords Go By; Ask the Man Who Owns One; Seek and Ye Shall Find; Spare the Rod and Spoil the Child; Birds of a Feather Flock Together; A Stitch in Time Saves Nine; and A Rolling Stone Gathers No Moss.

Dramatization of Mother Goose Nursery Rhymes. This is another source of hilarity and fun. In fact a novel idea for a party of a large group is a Mother Goose Party. The idea can be carried all the way through—from the invitations to the refreshments. Pictures or rhyme char- acters may be sent for invitations, and the guests can be asked to wear similar looking costumes. Costumes are not necessary, but they do add color. A good plan is to get a book that can be cut up, then cut out the desired rhymes and give them to the various groups, letting each group dramatize its rhyme any way it wishes. Many forms of dramatization being used serves to add variety to the party.

Some of the most popular rhymes are: "Simple Simon"; "Old King Cole"; "Little Jack Horner"; "Mary Had a Little Lamb"; "Humpty Dumpty"; "Old Mother Hubbard."

Dramatization of Fairy Stories. This is in the same category with nursery rhymes. The portrayal of fairy stories requires more time for preparation and more time for pro- duction, and is in all ways more com- plex and difficult. The fairy stories are longer than nursery rhymes and usually have more characters, char- acters who do more feats of skill, thus requiring a higher type of act- ing and character portrayal. Grimm's fairy stories are very well suited to dramatization.

Some of the best are: *The Sleeping B e a u t y; Rumpelstiltskin; The Twelve Hunters;* and *The Three Brothers.*

Original Skits. Original skits are also suited to recreational needs. A skit is an extemporaneous play given in an extemporaneous manner. The group that is to present the skit should get into a huddle long enough to decide the plot, cast the characters, and think through the presentation together. This is called spontaneous drama and can be adapted to almost any number of people.

Choose a conflict situation—one so obvious that the conflict easily ap- pears with extemporaneous speaking. The skits may be long or short, silly or serious, given with costume or without, and may be varied in almost any other way to fit the situation.

Drama employed for recreation is worthily employed. It has its values of physical exercise, mental stimula- tion, and spiritual rehabilitation. It is conducive to sociability and mu- tuality; it re-creates the finest aspects of individual and social life. There are many, many forms. Only a few of the more common ones have been mentioned, and they are meant to be suggestive rather than exhaustive.

Suggested Reading

Arthur M. DePew, *The Cokesbury Party Book.* Abingdon-Cokesbury Press, 1932, $1.95.

E. O. Harbin, *The Fun Encyclopedia.* Abingdon-Cokesbury Press, 1940, $3.95.

Gay Parties for All Occasions. Ab- ingdon-Cokesbury Press, $2.95.

Warren T. Powell, *Recreation in Church and Community.* Abing- don-Cokesbury Press, 1938, $1.25.

Recreation Activities for Adults. National Recreation Association (New York), $3.00.

Training Our Teachers

By WES BARTLETT

What goes into the planning for a workers' conference at First Methodist Church, Algona, Iowa, is told here by the church school superintendent.

AN IMPORTANT part of a church school program, often slighted or totally overlooked, is that of teacher training. Numerous methods of training may be used, all of which have a place in serving their respective purposes.

No one method alone will make a sound training program. There is need for training programs on the level of the entire staff, divisional planning programs, and departmental group study. These three major divisions or classifications all serve a different purpose in scope of training to be set up and nature of discussions. All are essential to a sound program.

The workers' conference is of extensive value to any church school. It is "composed of the pastor, the church school superintendent, the assistant superintendents, other general officers of the church school, all adult officers and teachers and student officers in the departments of the Youth Division" (Discipline, Par. 188).

The workers' conference differs from the Board of Education in that the board is responsible for directing the Christian education program in the church, while the workers' conference is for study and discussion of the educational task in the church. The latter provides a means whereby teachers may be trained and the course of study more efficiently presented. The workers' conference is one of the most effective means of teacher training because:

1. There can be sharing of ideas.
2. There can be presented a phase of the program to be carried out throughout the entire church school.
3. There is offered an opportunity to discuss general teaching methods.

Each community has its local problems and needs; and each community has its methods of approach that best meet these problems and take care of these needs. Nevertheless, the workers'-conference idea will work any place with very desirable results.

Until recently our Board of Education selected topics for study at workers' conferences. We have changed our past plan to one that will probably be more thorough and effective. The Board of Education now works through committees, one of which is the Workers' Conference Committee, composed of representatives from the board and the staff.

This plan enables us to carry out the objectives of the Board of Education and also to meet the immediate needs of the classroom teachers. Proper planning is essential to the success of any activity or function. Failure to plan properly results in a weak workers' conference in which there is little interest. Workers' Conference Committee has the responsibility of building a desirable program. The types of topics to be covered can be decided upon after consultation with board members and the staff so that the interest and needs will be met.

Some churches might find it satisfactory to hold a workers' conference monthly, others bimonthly or quarterly. How often conferences are held will depend, at least to a degree, on the supplementary training methods used. In our own case we have found a quarterly workers' conference to be most desirable. This policy requires each department to have meetings, at least quarterly, so that teachers can give attention to the problems of their particular department. In our program we feel we gain most by supplementing the workers' conference in this manner.

In trying numerous methods of conducting a workers' conference, we believe the best method is to be determined by: (1) availability of personnel to conduct conference spe ized topics; (2) topics to be t up; (3) consideration of met that elicit the most particip from the staff.

It has been the experience in program that, generally speaking workers' conference results in gr value if it is conducted as a pan a form, where there can be free tions and discussions. A person get out of the conference what he into it, so everyone benefits sharing.

Some teachers do not partici very actively in discussion but usually be drawn into participa Above all, the topic of the co ence must be carefully chose must be practical. We have f such topics as the following of g est interest and value: "Use of A Visual Aids," "The Parent-Tea Pupil Relationship," "What Is C tian Education?" "Christian Ed tion Applied," and "Policies, I d e p a r t m e n t Relationship, Methods."

It is essential to keep a few p in mind in having workers' co ences if they are to be a suc Some of these are:

1. Careful selection of a topic will be practical and applicabl the work in all departments.
2. The method must be one wh by the teachers will be stimulate participate in the conference.
3. Keep the program positive
4. Good Publicity.

he idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

ception Service

ixty-one candidates for church nbership were given special recogon last fall in a reception service First Methodist Church, Towanda, nsylvania, according to Pastor hur H. Burnett.

he candidates, enlisted during the acuse Area Evangelistic Advance, nded a one-week fellowship and ruction class prior to the recepceremony.

t the opening of the service the didates marched in and took their es in reserved seats. A roll call hose uniting by transfer and those ing by confession of faith was l by the pastor. Then the group embled at the chancel and reed the vows of membership.

he unique part of the service ocred as the pastor extended the t hand of fellowship and reted the name of each new mem- A photographer was on hand to pictures of the group as they e being welcomed into the church wship.

he ceremony ended with the n "O Jesus, I have promised," ch was sung by the entire congreon.

*Pastor Burnett sent in the above ort after reading "A Moment to nember" [Jan., p. 48], by John Gross—**Ed.**)*

"Idea Board"

O YOU like to have reminders of scheduled church activities and non ideas to develop? *I* certainly without them I probably would uite a number of ideas and meet- slip by unnoticed.

you tend toward absent-minded-, you might find my solution ful: Hang an "idea board" above r desk. A convenient size is 17 es high by 34 inches long. This be made easily by framing a e of Celotex (size 16 by 32 es).

humbtacked onto my board are: alendar with church activities d on the appropriate days; a summary of the church program for the current quarter; a list of specific areas in the field of religion that I set myself to study; and particularly stimulating ideas or quotations that I wish to keep before as prods to my thinking. These items are replaced frequently, so that the idea board is always up-to-date and fresh in stimulus value.—***Fred Cloud***

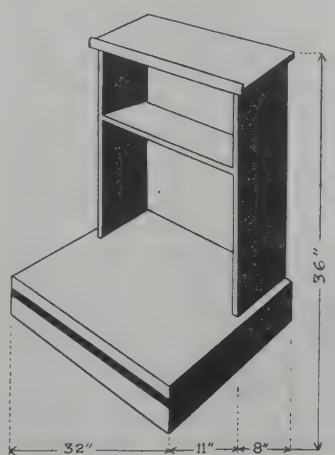
(*Pastor of the New Providence-Bethel Charge, Clarksville, Tenn.*)

A Prayer Desk

THE attitude of prayer and worship comes most readily over me when I am kneeling. Therefore, I had a prayer desk made for my study. Above it, on the wall, is a copy of Hofmann's painting, "Christ in the Garden of Gethsemane." Together, the desk and the painting constitute a daily reminder of my need for private devotions.

Prayer desks are not easily found in furniture stores. But you can build your own—or have a local carpenter build it for you—according to the measurements of the plan below. A kneeling cushion, 10½ inches wide by 31½ inches long, can be made by an upholsterer for a nominal cost, and will spare your knees much discomfort.

On the bookshelf of my prayer desk I keep books of prayers, devotional classics, religious poetry, and various translations of the Bible.



Thus, an uninterrupted period of worship—Bible reading, devotional reading, and prayer—can be spent at the prayer desk.—***Fred Cloud***

Special Offerings

Taking special offerings (on Missionary Sunday, Rally Day, etc.) is an obligation of every pastor. It is also sometimes a problem to know how to do it to the best advantage.

For years I procured the special offering envelopes, put them in the church bulletins, and asked the members of the congregation to place them on the plates with the regular offering. Treasurers uniformly complained that many people gave to the special offering what they had brought for the church and that the church treasury suffered. "Might as well pay for these causes out of the budget," they grumbled.

Then I began to take them seriously.

As an experiment, a table bearing an offering plate was placed near the front door. The World Service treasurer was seated at the table. I announced, after the regular offering, that gifts for the special would be received by the World Service treasurer as people left the church. To my surprise the regular offering did not suffer and contributions to the special cause were larger than usual.

This has been so successful that we now follow the plan as routine procedure. I have heard no objections, and giving to benevolences has increased.—***Arthur D. Holtry***

(*Pastor of the Methodist Church, Clarence, Iowa.*)

Church-Owned Bus

The average church bus brings 67 people to church each week.

An increasing number of churches are buying buses. In a study by the Rural Department of Drew Seminary, Madison, New Jersey, it was found that the average bus owned by a church travels 89.3 miles per week and that 91 per cent of its passengers are children who would not otherwise have a chance to attend.

UNITE CHURCHES

T. Neal Hiatt • *The Methodist-Presbyterian Church, Richmond, Kan.*

I noted with a great deal of interest the article "No Two Alike" by Paul McAfee in the [Oct.] issue of The Pastor. Paul was a fellow student of mine in seminary, and I feel he attempted to face the problem fairly and with careful study. However, I believe that another solution is to be suggested as well.

I am serving my second year in a unification procedure between two local churches, one being Methodist and the other United Presbyterian. When one looks back over the years, it really amounts to four churches coming together. At one time, perhaps a score of years ago, the "Seceders" and the Presbyterian Church, U.S., joined with the United Presbyterian Church of the community. In May, 1950, the Methodist Church and the United Presbyterian Church decided to join their congregations for a united worship service in an attempt at further union. I was appointed by the bishop of the Kansas Conference of The Methodist Church to serve this congregation. Both groups feel they would rather join eventually as one denomination than to establish themselves as a federated church.

Of course, someone asks, how will it be decided which denomination is to exist in the end? Well, we might say here that one should just be reasonable and consider fairly some of the data. Which of the two is stronger from standpoints of membership and finance? Which could handle the problem of property better? What is the feeling of most of the people concerning the question? etc. These, of course, are fair questions, but they do not bring a solution. Faith is the real answer; faith that God's will will be done as people work together for the Kingdom in His name. As men we should not hurry His will but give Him time to work in the hearts of men. During this time it is possible to work under a plan of unification together.

I will list here a few of the means by which we worship together. We use the United Presbyterian building. We call ourselves Methodist-Presbyterians. We use *The Methodist Hymnal.* We alternate in using both orders for the Holy Communion. We have found our baptismal methods very similar. Day by day we are realizing more likenesses and forgetting differences.

After serving in this particular situation I believe great possibilities lie in the field of joining small churches in local communities. Often this will present a much more simple solution than that of crossing community lines by expecting a minister to serve several churches on a circuit. . . .

CHALLENGES DeWOLF

Albert E. Barnett • *Emory University, Emory University, Ga.*

With pained surprise I have just read Harold DeWolf's personal attack on Jack McMichael in the October issue of The Pastor. An objective discussion of "unofficial action" is entirely appropriate in The Pastor, and Dr. DeWolf has expounded the reasons for such action; but his personal opinions of a brother pastor in good standing in his annual conference and appointed by his bishop to his present position seem entirely out of place as published. Why doesn't Dr. DeWolf seek the remedies always open to him: (1) arrest of McMichael's character before the bar of his conference, or (2) attendance at the federation's membership meeting where he might, with the support he and his crowd claim, have reversed McMichael's election and secured another secretary. Instead, he barnstorms around the country and has free entree to the press of the church to carry on a guerilla sniping campaign with assertions he cannot establish with evidence. While I was actually attending policy making meetings of the federation, DeWolf was speaking in every state bordering the gulf making such speeches, and his current attack in the October issue of The Pastor is a part of that campaign of innuendo.

It is at least suggestive to recall that Stanley High's Digest article devotes more attention to the "pinkness" of Boston School of Theology, its distinguished dean, and a majority of its faculty than to the federation and its executive secretary! The crusade of these brethren to "purge" the federation at least lends color to the suspicion that their real object is to divert pressure from themselves. I have sent a statement to *Zions Herald* [Oct. 10] saying either they lack the support they claim or else they really do not want Michael displaced. To displace they would only have had to be pre in Evanston with forty-four additio votes! But they carefully abse themselves lest they actually succ in displacing McMichael and then h to stand before the judgment bar the church themselves and answer still unanswered charges Stanley H levellel at them. They are welcome be Socialists if they want to be— that goes for Socialists in the Bo of Education at 810 Broadway in Na ville. I will defend their right to Socialists and still remain in offi positions in our church. But I prop to challenge their right to use offi position to castigate the leaders of unofficial body without taking the t ble to clearly tell the church that t themselves are Socialists. See my le in the current issue of *Christian C tury* (October 10). I do not call nam however. I regret that you allowed Wolf to indulge in his pastime of na calling in The Pastor.

CONFESSION

A Pastor

I am confessing a sin to you (please withhold my name) with hope I can do some small thing strengthen the resolution on the par Methodist ministers to keep confiden all information they hear from co selees.

Recently an illegitimately pregn girl, a member of my church, came me for advice. I did my best for and almost persuaded her to ente Florence Crittenden Home. But I m the mistake of telling my wife some the details of the case. My wife usually the soul of discretion, not gi to gossip, very tactful. But she le small item of information slip while conversation with our Woman's Soci of Christian Service president. It tu out that the latter is a consumm gossip. Eventually the unfortunate heard of my breach of confidence. became bitter against me and the wh church; and I find that I can no lon help her because, of course, she does trust me.

I have no way of measuring the results to my ministry of this erro sincerely hope that as few as possi of my future possible counselees

r about it, but I can see how such a could ruin much of my effective- in this community as a counselor. Iy seminary taught us (20 years) to keep confidences. I think that seminaries should greatly reinforce r teaching at this point. I hope that pastors who read this will deepen r determination to tame their gues.

VISED RITUAL

TL R. STEVICK • *Joplin Junior College, Joplin, Mo.*

. . . May I suggest that Virgil A. ft's discussion ["I Move to Amend Ritual"] serves to state a felt need. , when it comes to constructing a ter ritual, by what standards shall builders be guided? For myself, I the standards of *intelligibility* and *lity to inspire.* Experimentation has ught the simplified and retouched al to its present stage. (See en- sed sample.) I would like to find er pastors who would exchange ex- iences. . . .

s it too much to wish that this form ght be printed in THE PASTOR, with invitation to exchange experiences? nething might be developed which ld be submitted to the proper com- tee of the General Conference. . . .

COMMUNION SERVICE

Hymn: "Holy, Holy, Holy" (all nding).

Pastor: God is spirit. They that wor- p him must worship in spirit and th.

Congregation: Heavenly Father, we worship thee in spirit and truth.

Pastor: God is light. If we walk in light as he is in the light, we have lowship with one another; and truly fellowship is with the Father and h his Son, Jesus Christ.

Congregation: Heavenly Father, help to walk in the light.

Pastor: God is power. They that wait on the Lord shall renew their ength; they shall mount up with ngs like eagles; they shall run and be weary; they shall walk and not nt.

Congregation: Heavenly Father, re- w our strength.

Pastor: God is love. Behold what nner of love the Father hath be- wed upon us that we should be led the sons of God. Hereby, perceive we the love of God, because he laid down his life for us.

Congregation: Heavenly Father, we thank thee for thy redeeming love toward us.

Choir and Congregation: "Gloria Patri."

Pastor: Let us unite heart and voice in prayer.

Congregation and Pastor: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee, and worthily magnify thy Holy Name. Through Jesus Christ, our Lord. Amen. (Congregation seated.)

Pastor: The Lord Jesus said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* And, "Thou shalt love thy neighbor as thyself." On the night of the first communion our Lord said, *This is my commandment, that ye love one another.* He prayed that we may be one, as he and his Father are one. In our hearts let us pray that we may become perfect in love toward God and toward all mankind.

Choir and Congregation: "Lord Jesus, I love Thee."

Pastor: Hear what the Scripture says to those of humble and contrite hearts. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for sins; and not for ours only but also for the sins of the whole world. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Wherefore ye that do truly and earnestly repent of your sins and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his Holy ways, draw near with faith, and take this Holy Sacrament to your comfort, and with heart bowed down make your humble confession to Almighty God. Let us join in a prayer of confession.

Congregation and Pastor: Almighty God, Father of our Lord Jesus Christ, we do confess our sins and we do ask thy forgiveness. Put away our transgression as far as the east is from the west. Forgive us all that is past. Confirm and strengthen us in all goodness, and bring us to everlasting life. Through Jesus Christ our Lord. Amen.

Pastor: Hear out of the Gospel the story of the first communion hour (Luke 22:7-20).

(Tune: "Mercy.")

Choir and Congregation:

Holy Jesus Saviour, thou
Art among us while we bow
Praying with a contrite heart.
Some new grace to us impart.
Thou whose broken body proved
Thou hast all men dearly loved,
While this bread we eat, may we
Feed in spirit upon thee.
Thou whose blood for us was shed,
Thou who for our sins hast bled,
While this cup we drink, may we
Find our lives renewed in Thee.
Amen.

(*As the music continues, let all receive the bread and the cup in silent prayer.*)

Congregation and Pastor: (Standing) It is very meet, right and our bounden duty that we should at all times give thanks unto thee, Holy Father, Everliving God, Creator of mankind. Therefore with angels and archangels and all the company of Heaven we laud and magnify thy Holy Name, evermore praising thee, and saying

Holy, holy, holy, Lord
God of Hosts,
Heaven and earth are
full of Thy glory.
Glory be to Thee, O God
Most High! Amen.

Pastoral benediction.

WRONG TRANSLATION

C. E. AUSTIN • *Retired Minister Nebraska City, Neb.*

Calling attention to "The Way" on back cover of September issue by Daniel T. Niles.

The first Beatitude is not translated correctly in King James Version nor any of the later translations. What a pity that it has been overlooked. First part of this Beatitude should be: "Blessed are the *Beggars for the Spirit!*"—my own literal translation. . . .

EPIPHANY PREACHING

Here are ideas for worship and preaching during Epiphany (from January 6 to February 26) by one Methodist minister. (Christmastide Preaching appeared in the November issue, page 11.)

THE SEASON of Epiphany, sometimes called the Season of the Evangel, extends from January 6 to Ash Wednesday. This year it includes eight Sundays. The preaching emphasis is indicated by the word "epiphany," which is of Greek derivation and means "manifestation" or "self-disclosure." This refers to the divine nature of Christ and is in natural sequence following the Advent season. "Evangel," of course, means the "good news" of the gospel, or, as in this case, the Divine Bearer of redemption.

Epiphany Day, January 6, and Christmas, December 25, were originally the Eastern and Western celebrations, respectively, of Christmas. The change to two separate seasons was due to a compromise. The Armenians still celebrate January 6 as the Feast of the Nativity, but generally the Eastern Church now uses that date to commemorate Christ's baptism. In the Western world it is often associated with the visit of the Magi.

The self-disclosure of Christ as the Light of World lends itself to candlelighting services, and some churches have found values in holding annually the traditional Feast of Lights during this season.

Special commemorative Sundays which occur during this period are Epiphany itself, which this year happily falls on a Sunday (January 6); Missionary Day (January 20); Race Relations Sunday (February 10); and Layman's Day (February 24). The Transfiguration is also occasionally celebrated on the Sunday before Lent, though its traditional setting was on August 6. Brotherhood Sunday is widely observed on the Sunday nearest Washington's Birthday, but the Methodist counterpart, which is Race Relations Sunday, unfortunately fails to keep calendar fellowship with most of the other denominations.

In the writer's opinion it is neither necessary nor wise to follow the emphases, as the Christian Year schedules them, in a slavish, mechanical manner. Such an ecclesiastical pattern, however, does serve as a guide to lend order, comprehensiveness, and structure to a full year's preaching, and does guard against the common tendency to harp on one string. But in no way ought it to limit the freedom of the pulpit. It should be a servant, not a master. There is, for example, such a confusing variety of tradition ascribed to Epiphany, that it would be well to reduce it all to the nub of the matter, which is simply that the major emphasis of the season is Christocentric. Surely there are no confining boundaries about that. I think it was Henry Ward Beecher who said that his text, whether it happened to have been chosen from the Old or the New Testament, was merely a point of departure, and from it he immediately set out toward Christ.

The Methodist Book of Worship contains a full lectionary on Epiphany and gives valuable suggestions for worship material which may be used throughout the season as invocations, calls to worship, litanies, canticles, intercessions, and general prayers. The pastor who does not own and use this valuable tool of his trade is cheating himself. Hymns Nos. 111-124 and 466-471 (in *The Methodist Hymnal*) are all highly appropriate. Hymn No. 114, "Light of the world, we hail The will make a splendid seasonal theme song.

An excellent series of sermons may be prepared fr topics associated with the person of Jesus. The following serve as examples and will suggest others of a similar ty It will be seen how such topics practically preach themsel (These will be suggestive for Sundays other than the spe days.)

"The Touch of His Hand" (Mark 10:16 *And he t them in his arms and blessed them, laying his hands u them* [R.S.V.].)

The late Dr. T. Reavley Glover, of England, told o museum renowned for its rare coins, where the most preci of all was one that had been in circulation in the Roman E pire between A.D. 14 and A.D. 37. It bore the image and perscription of Tiberius Caesar. Its value lay in the fact t it was a coin merely of the same issue of that which Je had touched when he said, *Render . . . to Caesar . . .* Whate is even associated with something Jesus had touched s rockets in value—institutions, social movements, human li It is not the violin but the touch of the master's hand t yields the music.

Think of what happened to Peter, and to Paul, when Ch laid his hand on them, or such modern examples as Kaga and Schweitzer. The hand that healed a leper in Palestine heal a diseased world today. The hand that beckoned turbulent sea to be at peace can do the same with nati Conclude with a picture of the hand that leads the blind, mother's hand leading the child, or a guide's hand alon dark and unknown path.

Hymn No. 242, "He leadeth me," is appropriate, or 243, "Holy Spirit, Faithful Guide." Or try a newer hymn, No. 308, "Jesus, kneel beside me."

"The Look in His Eye" (Luke 22:61 *And the L turned and looked at Peter.*)

Once Jesus looked at Peter commandingly, and said, *low me. . . .* Another time He looked at him gratefully, said, "Thou art right." This time he looked upon him provingly, and said nothing. He looked upon the sick they were healed, upon the blind and they could see. looked into the eyes of a fallen woman at his feet, and she a Friend, and hope. When Jesus looked at Peter in the co yard, no words were needed. Peter did the bravest and most honest thing he had ever done—went out and w bitterly. How does Jesus look at us? Commandingly, gr fully, reprovingly? And what are our reactions? We r reply to a command with revolt, irritation, either grudg or glad obedience. We may answer to gratitude with smugn conceit, or with the warm glow that comes to those serve faithfully. We may answer reproof with counter-c cism, resentment, alibis, or an honest repentance and rede ing shame.

A thoughtful point may be made from the phrase in Hy No. 346, "He looks! And ten thousands of angels rejoi Ten thousands of complacent mortals fail to notice! This r be followed by singing the hymn.

"The Fringe of His Garment" (Matthew 9:20-22 *And hold, a woman . . . touched the fringe of his garment. . . . d instantly the woman was made well.*)

It was not only Christ's power that healed her, it was her n faith. *Thy faith hath made thee whole.* The only cre-ntial necessary for access to Christ is our need. But we st ask, to receive. We must knock, to be opened unto. It uld be a tremendous thing to be able to open full the annel to divine power, but some pretty amazing things have en accomplished merely by touching the hem of his gar-nt.

Commentators have averred that the one stroke of sheer nius in American post-war diplomacy has been the Marshall an. Many thoughtful people believe that if we would put billions into that which we do put into armaments there uld be peace in our time. And the Marshall Plan is at least the spirit of the Christ, it is touching the fringe of his gar-nt. Contemporary life overflows with illustrations of how n fragmentary applications of the Christian technique yield narkable results. How they suggest what might happen if l devotion to Christ would go into operation.

Hymn No. 120, with "The healing of His seamless dress is our beds of pain," fits this theme perfectly.

"The Sound of His Voice" (Matthew 7:28-29 . . . *the wds were astonished . . . for he taught them as one who l authority. . . .*)

When Jesus spoke his hearers knew that he was not kid-ng. He meant it. Peter, James, and Andrew left their nets. hat man is in earnest," they said. How much do we mean Gandhi did—and his earnestness made him stronger than perial armies. When people mightily care, things happen. w profoundly do we care about temperance, about peace? a democracy the people get what they want and get what y deserve. The thing we really fear about communism is t the system itself. In open debate we could defeat every gument offered by the Russians. What we fear is their rnestness, the might of their concern. Our authority for rist is in direct ratio to what we honestly think of Christ, his gdom, his way, his will. Jesus spoke with the nature of his e. *The Word became flesh and dwelt among us.* His cross a voice, and it speaks thunderingly to our day.

One immediately thinks of Hymn No. 460, "Lord, speak me, that I may speak."

The various special days during the Season of Epiphany e all in fine accord with the seasonal emphasis, merely sug-sting specific applications.

Christ Is Light

January 6, First Sunday in Epiphany. This is a fixed te, but since this year it falls on a Sunday, advantage ould be taken of such opportunity. The over-all theme of hrist, the Light of the World" calls forth many sugges-ns of which the following is an example.

"The Light in the Dark" (John 1:5 *The light shines the darkness, and the darkness has not overcome it.*)

Take the Goodspeed reading, *The light is still shining in e darkness, for the darkness has never put it out.* These e truly dark days. Atomic weapons warn to total destruc-n. What makes it dark? Reinhold Niebuhr says "There is little health in the whole of our modern civilization that e cannot find the island of order from which to proceed ainst disorder. Our choices have become terribly circum-ribed. Must we finally choose between atomic annihilation subjection to universal tyranny?" That awful dilemma is at makes it so dark—a choice only between atomic annihila-n and universal tyranny. That Light is still here. It has ver been put out. A college lad, looking at a framed pic-ture of Jesus in a store window, was heard to mutter to him-self, "You know, I think He had the right idea!"

Compare the various solutions offered for today's problem, with Christ's mind. Who has the right idea? The darker it gets, the brighter that Light shines. Such is the nature of light. Specify the areas of darkness about us, and indicate what effect the Light of Christ would have in them.

Of course the hymn would be No. 378, "Walk in the light," or No. 114, "Light of the world, we hail Thee."

Missionary Day

January 20. One does not need to employ the entire ser-mon as a frantic appeal for missionary giving. It can be a heartening, hopeful message, of inner spiritual value, with a concluding missionary application.

"Look! A Harvest!" (Matthew 9:36-37 *When he saw the crowds, he had compassion for them, because they were harassed and helpless. . . . Then he said to his disciples, "The harvest is plentiful . . ."*)

Isn't it amazing? Jesus looked upon a multitude of broken, hurt, bewildered, sinful human beings, harassed and helpless, and cried, "Look! A harvest!" He said that not in spite of, but because of the seeming hopelessness of their plight. That was his business. A dentist is that way about teeth, the mechanic about the stuttering motor, the repairman surveying a leaky roof. A broken man was Christ's special opportunity. It is the fallen sparrow, not the flying one, which attracts his im-mediate concern.

Here is a marvelous message for grieving, wounded people. More broadly, in a bewildered, frightened world, Christ sees a harvest! Was there ever a more advantageous time than now to project the Christian gospel? It is frequently pointed out that unrest, poverty, and hopelessness are natural breed-ing grounds for communism. Such areas are breeding grounds for any ray of hope, of care, of concern, of friendship, from any quarter. The gospel is literally "good news" and it is made to order for bad times and helpless, harassed people. Man's extremity is God's opportunity.

Most of the missionary hymns would be good, perhaps particularly No. 485, "Watchman, tell us of the night."

Race Relations Day

February 10. It is a great pity that this special day does not fall on Brotherhood Sunday, which is a week or two later in so many denominations and particularly in so many syna-gogues. This past year the writer and a rabbi of a neighboring reform synagogue exchanged services on Friday night, which is when the Jews observe their Sabbath, and Sunday morn-ing. I preached in the synagogue and all of my people were invited to attend there, and the rabbi preached in my pulpit, and his people were invited to attend there. It was a spiritually rewarding experience.

The one thing I did not do was to modify my Christian message because I was speaking in a synagogue. Jewish peo-ple know what I believe and think, and I know what they be-lieve and think. True fellowship does not consist in disguising differences or in depreciating one's own faith. That does not lead to mutual respect, but to contempt. It is a poor brand of fellowship when it is needful to hide or duck. The Chris-tian faith, when honestly and not arrogantly preached, is the most tolerant power on earth. Of course, it would not be in good taste to preach from such a subject as . . . *there is no other name under heaven . . . by which we must be saved.* But one should certainly not hesitate to take a text from the New Testament merely because he is preaching on an inter-faith topic. American ships do not haul down their own flag

when traveling in foreign waters, but they ought not level their guns at the natives therein either.

"The Gospel of Fellowship" (I John 1:7 . . . *if we walk in the light, as he is in the light, we have fellowship one with another . . .*)

This is a field day for the pessimist and we will all agree that there is plenty that is wrong. (There is also plenty right!) But there are no new sins. War, injustice, economic dislocation—all these evils are ancient. The thing that is wrong today is precisely the same thing that was wrong a thousand years ago, and that is a lack of a particular virtue. That virtue is brotherhood—fellowship. The evil is a defect in human relations. Contrast a repulsive Jew encountered in a "hock shop" with a noble Jewish physician who is consecrated in a passion for healing. There is of course no hope in blind group prejudices, nor even in the vagaries of particular instances.

Fellowship must be a social, yes, a spiritual principle—allowing for differences, but insisting upon brotherhood because we are all children of the same God, and upon fellowship because we tend toward the same destiny, and because the way of fellowship is the way of harmony, peace, and effective accomplishment.

An excellent illustration is from a legend in the Talmud, which tells of a traveler in a far mountainous country who was looking for a place to camp. In the distance through the dim twilight he saw a terrible monster. As he drew closer he saw that it was not a monster but a man, and he was not so fearful. As he drew still closer he saw it was not merely a man, but his own brother. It is significant to note that the barriers that separate the various families of the Christian world are largely based upon conflicting ideas about organization, ecclesiastical authority, the place of Jesus in a system of theology, and so on. But when we draw toward Jesus himself and his place in our hearts, there are no barriers. In other words, it can be said that the farther we go from Christ the farther we draw apart from each other, and the closer we come toward Christ the closer we draw toward each other.

Some of the best hymns in our hymnal are to be found under the heading of brotherhood: Nos. 464-474. As us John Greenleaf Whittier crowns them all, as in Hymn No.

Laymen's Day

February 24. Generally it is an excellent practice to h laymen themselves do the preaching on that day. For m years I have left the entire service in the charge of layn and I, the pastor, have either participated by singing in choir, acting as one of the ushers or doing something whi would be doing if I were a layman. It is symbolically sug tive that when the laymen take the preacher's place, preacher should take a layman's place, not merely as an server but as a participating and working layman. It may preferred for the day to be observed by the regular mini preaching a sermon particularly slanted toward the respo bilities of the laity.

"The Power of the Layman" (Matthew 9:9 *Jesus saw a man called Matthew sitting at the tax office; and said unto him, "Follow me."*)

Matthew was a layman. So were all of the disciples. So Paul. Jesus himself was not an ordained, official pries rabbi. The Christian movement was and is properly a men's movement. It ought never to be cabined by an eccle tical hierarchy. Any layman can be more influential t any minister in matters of public morals, simply becaus is a layman. Decency is expected of a minister, therefo carries little weight.

One simple down-to-earth invitation to the Christian lif a layman to a layman is worth a dozen eloquent minist revival sermons. Protestant laymen ought to stand up speak out as Protestants. Catholics do not as a rule hide t light under a bushel, they glory in their Catholicism.

"Think and let think" was never said by a pope, but ra by John Wesley. There is no good reason why the Protes should do all the tolerating. Think of the influence that a man wields merely by attending church. Think of the fluence that he wields by not attending!

Hymn Nos. 256-267, under the section heading of "Disci ship," are all excellent, as would be Harry Emerson Fosdi great hymn, No. 279, "God of grace and God of glory."

Liturgical Question Box

QUESTIONS: Please answer the following questions as to procedure in an open-chancel church: 1. Should the choir use a processional and recessional at every service? 2. Where should the minister stand for the reading of the Scripture—at the lectern or the altar? 3. What is the proper procedure in serving Holy Communion in such a church? Are the communion vessels placed directly on the altar or on a Credence table. How should the latter be employed? Should the cross, etc., be left on the table during communion? Are liturgical linens used on the altar only when Holy Communion is celebrated?

ANSWERS: As these questions come up frequently in correspondence, I am answering them all at once. (Such questions point up the great need for worship directions for Methodists.)

1. It is not necessary to use a processional and recessional at every service, although it is perfectly permissible and many churches do so. Certainly they should not be used when the choir is not robed. A processional could be used as a mark of special solemnity at Holy Communion, or on special days. Many Methodist churches are using a processional cross carried by a crucifer. In such a procession the minister should follow, not precede, the choir.

2. The minister should stand at the lectern for the read of the lessons in Morning Prayer, but at the altar for Epistle and Gospel in the Holy Communion (when all of service is properly conducted from the altar). It is a bea ful custom for the congregation to stand during the Gospe

3. At Holy Communion the vessels should be placed on altar if there is no Credence table. (The Credence table small table often placed against the left wall in Go churches. It is a convenience when using the stacked tr which sometimes seem out of proportion when placed on altar.) The elements may be brought over to the altar du the singing of the hymn.

The cross, flowers, and candles should be left on the t during communion. In liturgical churches the best practic to place these on a "retable" or shelf just above and beh the altar.

Liturgical linens (see the Question Box) may be ployed at every service. Many churches, however, use t only for Holy Communion, and a scarf, or runner, ordinary services.

The elements must be consecrated at the altar; they n for convenience, be placed on a small table down in f after the consecration, and served from there.

—R. P. Mars

What About the Central Jurisdiction?

[Continued from page 3]

e making legal provision for any s-roots social progress that elops.

his might not please those who t to remove from Methodism any all structural forms of segrega-, and remove them now. Nor will lease those who in holy horror about men of honor not going on their word. But it would be rmissive step for any area where urity of the religious and social ation would make such steps both and possible. Admittedly, such middle-of-the-road approach.

On the other hand, there would vide opposition to any immediate npt to abolish the jurisdictional em, and there appears little nce of such an effort succeeding ne near future. Such a step would uire a change in the Constitution lving a two-thirds vote of the eral Conference and a two-thirds of all the members of the sev- annual conferences present and ng.

here is no rule anywhere in Meth-m stating that all Negroes must ng to churches of the Central sdiction or whites to churches in r jurisdictions. Nor was there a rule in the former Methodist copal Church, South. In fact, shortly after the Civil War, the r had some 207,766 members the Negro race. Therefore, any Methodist church anywhere , as it pleases, experiment in non-egation. On the other hand, the ral Jurisdiction provided for the n of the three larger groups of nodists in America, despite the division in the South and else-re. Undeniably, it is the point of of many from all sections of rican Methodism that the Con-tional restrictions protecting the dictional system are wise. The thirds majority rule is a protec- against premature attempts to late organizational changes until areas involved are socially and rally prepared to support them. If there is a flaw in the above ment for evolutionary, rather revolutionary, changes in Methodism's pattern of race relationships, it lies in the relation of sectional and national acts to the international scene. The world struggle between the democracies and the Russian version of Marxist Communism points up the weaknesses in our democratic and ecclesiastical race relationships. And not a day passes that the Communists do not use these practices in propaganda against us in appealing to the colored races the world around. Forces beyond sectional control may explode, and we may find ourselves equal in adversity, with no reference to race. As if God were saying in judgment: "Choose; but if you refuse Christian fellowship in the serenity of peace, you will be forced into it in the tragedy of war."

Nevertheless, this writer feels that the evolutionary approach to the problems is the "most Christian" in that it offers the best means of handling the egocentric contradictions in human nature wherein man's efforts to do good, through pride, become involved in evil. Christians must always be committed to the absolute commandment of love lest they meet it only as the wrath of God in judgment. At the same time, Christians must beware lest love become a legalism and through pride become demonic and self-lacerating, frustrating the divine love to which it bears witness.

One Church

[Continued from page 9]

gether clear in their minds about "Advance," "World Service Specials," "Special Benevolence Gifts without World Service Credit," etc. Certainly it is not that Methodists are about to fail in their response to clear and urgent needs. But there is danger that our people will tire of too many slogans and too many additional appeals.

Why cannot all legitimate needs be incorporated into the unified budget of World Service? Then an appeal can be made in terms of a total world task and a greatly enlarged total responsibility. Surely subterfuge is unnecessary. Let board secretaries and the Council of Bishops get together on the needs of the church and present a united program to the General Conference.

Perhaps the greatest cause of confusion has been the rapidly enlarging benevolent budgets of the annual conferences. When the 1948 General Conference established the World Service budget for 1948-52, it was promised that the line would be held provided the churches would get behind the Advance. It was naturally assumed that World Service apportionments to the charges would remain approximately the same so that they could give full emphasis to the Advance. But this was far from the actual case. Some annual conferences increased their total benevolent budgets by as much as 100 per cent, and local churches were asked to double their "World Service and Conference Benevolences" accepted apportionments.

This has made the 1948 General Conference's action practically meaningless. The Advance has been far beyond the "second mile." The Advance goal adopted by many churches at the beginning of the quadrennium, and included in the churches' benevolence budget, has been swallowed up entirely by the increases handed down by annual conferences through the Commission on World Service and Finance.

Let the World Service budget set at General Conference be the goal of the entire church for the ensuing four years. If we do not do this, we may end by defeating the very thing World Service was set up to accomplish.

Another thing should be done, if possible—the establishment of a more stable relation between World Service budget and Conference Benevolence budgets in the annual conferences. Both lay and ministerial members of annual conferences must begin to scrutinize much more carefully the budgets presented each year by Commissions on World Service and Finance lest the whole benevolent program of the church be broken by the same type of strategy that broke the camel's back.

Follow-up on Family Life Conference

At the National Conference on Family Life (held in Chicago in October) plans were made for district and subdistrict meetings to carry the impact of the conference to every local church in Methodism.

Each district superintendent has been requested to call together representatives of the boards in his district to plan a district-wide meeting or series of subdistrict meetings built around "Our Mission to the Home," theme of the national conference. Delegates to the conference will bring back the inspiration of the meeting, and local resource people will be called upon to bring the voice of authority and the practicality that comes from local background.

During the month of January local churches are urged to organize an adult study group to consider the official report of the conference in four or five sessions. The report may be ordered from The Advance, 740 Rush Street, Chicago 11, Ill. Price: 60 cents. It will be ready before January 1.

The general boards of the church are working together on this phase of the Advance. The commitment card for parents used at the national conference may be obtained from The Advance office in Chicago.

During the winter months many local WSCS groups will be studying "The Family—A Christian Concern."

It is hoped by many church leaders that the spirit of the conference will touch every Methodist family, and that parents will solemnly dedicate their home to the Christian way of life. It is hoped further that Christian love in Methodist homes will overflow into families in communities around the world.

LAYMEN'S DAY TOPIC ANNOUNCED

"The Mission of the Church—A Layman's View" is the topic selected for emphasis by laymen who will be speaking in local churches on Laymen's Day, February 24.

The General Board of Lay Activities, in announcing the topic for 1952, has said that the material for lay speakers will be put in the mails immediately after Christmas. It will be sent to all pastors and charge lay leaders whose names and addresses are currently on file in the General Board office in Chicago. Supplementary copies of this material can be obtained through the board at 740 Rush Street, Chicago 11, Ill.

The speakers' material this year is being written by Dr. James Ward, formerly conference lay leader in South Carolina, who is now professor of Economics in George Peabody College for Teachers, Nashville, Tenn. It is designed so that it can be used by one speaker or divided among three or four, as is the custom in many churches on Laymen's Day.

The goal of the board this year is to have a layman speaking in every Methodist pulpit. Special emphasis is being placed on procuring speakers for churches on circuits. Success in this endeavor will depend upon co-operation and close co-ordination between the district superintendent, the district lay leader, the pastor, and the local lay leaders.

CHURCH SCHOOL ATTENDANCE

"The Friendly 5 Plan" for recruiting church school members has been recommended to church school superintendents and pastors by Walter Towner, director of the Department of General Church School Work.

Steps in the plan are: (1) elect an assistant superintendent in charge of membership promotion; (2) discover prospects; (3) assign prospects to workers; (4) invite prospects intelligently; and (5) welcome new members.

A free leaflet entitled "The Friendly 5 Plan" (8196-B) and "Church School Membership Prospect Card" (8241-B, 25 cents a hundred) may be ordered from the Service Department, Board of Education, Box 871, Nashville, Tenn.

CALENDAR OF EVENTS

Information for this section sh reach the office of *The Pastor* at six weeks before the event or ference is scheduled to take place, as far in advance as possible.—

Dec. 9—Universal Bible Sunday.
Dec. 11—Executive Committee, Boa Education, Chicago, Ill.
Dec. 11-12—Meeting of Committe General Conference Legislation, Chi Ill.
Dec. 13-14—Annual meeting of Boa Temperance, The Methodist Buil Washington, D. C.
Dec. 27-Jan. 1—Student Volunteer M ment Quadrennial Conference, Lawr Kan.
Dec. 30—Student Recognition Day.
Jan. 4-11—Universal Week of Prayer
Jan. 6-8—National Association of Me ist Schools and Colleges, Statler H Washington, D. C.
Jan. 11-14—Meeting of the Counc Bishops, Atlantic City, N. J.
Jan. 15-19—Annual meeting of Boa Missions and Church Extension, Hill Falls, Pa.
Jan. 19—Special meeting of Interb Committee on Christian Vocations, Hill Falls, Pa.
Jan. 20-23—Meeting of General Con sion on World Service and Finance, Hill Falls, Pa.
Feb. 4—South Central Jurisdictional mittee on Missionary Conference gram, S. M. U., Dallas, Tex.
Feb. 5-7—Annual meeting of Boar Evangelism, Minneapolis, Minn.
Feb. 10—Race Relations Day.
Feb. 17-24—Brotherhood Week.
Feb. 19—Annual meeting of Meth Board of Hospitals and Homes, Cleve Ohio.
Feb. 20-21—Annual convention of M odist Hospitals and Homes, Hotel St Cleveland, Ohio.
Feb. 24—Laymen's Day.
Feb. 26-28—Annual meeting of S eastern Jurisdiction WSCS, First M odist Church, Atlanta, Ga.
Feb. 27—Ash Wednesday.
Feb. 29—World Day of Prayer.

LEAFLET ON PEACE

"World Peace" is the title of a color leaflet designed by the W Service Agencies. The leaflet notes the purpose of the Methodist Com sion on World Peace is "to advance interests of the Kingdom of our L through international justice and spirit of good will throughout the wo to endeavor to create the will to pe the conditions for peace, and the or ization for peace. . . ."

Quantities of the leaflet are avail through World Service Agencies, S ice Dept., 740 Rush St., Chicago 11

ɔMAN'S DIVISION

otal membership figures of the man's Society of Christian Service w an increase of 50,024 over the ceding year. Per capita giving is 0—the highest yet in the society's ory.

he Progressive Visitation plans have n received with enthusiasm and are under way. They provide for con- ing and informing all Methodist rch women about the work of the CS.

rom January to June a period of ksgiving for the results of the Ad- e will be observed. Individuals and ps are invited to send ten-word sages giving specific statements of reasons for thanksgiving. The sages should be sent to Mrs. Eloise Woolever, 150 Fifth Avenue, New k 11, N. Y.

special recorded message delivered Doctor Helen Kim, president of a University, in Korea, is available rental ($1.00) from the Woman's sion of Christian Service, Secretary isual Education, 150 Fifth Avenue, York 11, N. Y.

ie recorded message, sent by more six thousand representatives of an religious and patriotic organi- ns, expresses appreciation to the ed Nations forces for helping Korea s struggle for freedom. The twelve- record also includes the singing of Korean National anthem and a lar folk song.

TORIAL DIVISION

recast—the quarterly news sheet describes Methodist church school ture—is now carrying a carefully ted list of audio-visual resources ed to each unit in the curriculum.

urch schools planning for special onary classes of children this win- may wish to use *Everywhere ches in Our Country,* by Mamie D. etter, with primaries; and *Meet- Friends in Latin America,* by Clara ckreille, with juniors. These sixty- page manuals contain songs, sto- background information, and guid- They are available from The odist Publishing House.

idance for older adults in meet- their peculiar problems will be in a Learning-for-Life course en- "Are You Prepared to Grow ?" in the October-December issue *arning for Life.*

me and Church Working Together, . Neill Hart, is the title of a leader- text recently issued by the Edi- Division. Price: $1.00.

ader's guides for the following films have been issued this fall: *The Family Next Door, Our Changing World, Alcohol and the Human Body, Barabbas, the Robber, First Missionary Journey, The Stoning at Lystra, Second Missionary Journey, Visit to Corinth, Third Missionary Journey, Trial at Jerusalem,* and *Voyage to Rome.*

A new thirty-two-page elective for intermediates entitled *Being Christian at Home,* by Louise B. Griffiths, has been issued. It is available from The Methodist Publishing House. Price: 45 cents.

CHRISTMAS WORSHIP

"Christmas Worship in the Home" (1951 edition) is the title of a four-page folder produced by the Division of the Local Church.

On the cover of this year's folder is a print (in four colors) of Elsie Anna Wood's "Adoration of the Shepherds." The worship service is based on the Bible story, Christmas carols, and a poem by Frances Gates Tower.

The folder may be ordered from the Service Department, Box 871, Nashville, Tenn. Price: 30 cents a dozen; $2.00 for 100.

EVANGELISM PLANS

The Board of Evangelism recommends the following emphases for December and January:

Advent and Christmas—A campaign to make this season a Christian festival, not a commercial affair. Families are urged to use *The Upper Room* and the leaflet "Christmas Is for Christ" ($2.00 for 100) in their Christmas devotions.

The baptism of infants on Christmas Sunday.

Children's Crusade: The preparation of children for church membership through classes of instruction, climaxing in their reception into the church on Christmas Sunday or Christmas Day.

December 2-6: Protestantism's United Week of Visitation Evangelism. Those won during Advent may be placed in classes of adults and young people.

Covenant Sunday, December 30: An opportunity to pledge one's life to God through a covenant to win one or more persons to Christ between January 1 and Easter.

Watch Night: A series of consecration that ends with Holy Communion. "A Covenant Service" ($1.50 for 100), which is based on the famous Covenant Service prepared by John Wesley; and Gordon Pratt Baker's order of worship, "Our Glorious New Crusade" ($2.00 for 100), may be used at this time.

The Week of Prayer, beginning January 6—During this period spiritual life may be deepened through special services and retreats. Charles M. Laymon's *Primer of Prayer* (35 cents each). "Some Secrets of Prayer" ($2.00 for 100), and "Alone with the Master" $2.00 for 100) may be helpful in this emphasis.

Two new *Tidings*' books that may be used during the entire period are: R. L. Hunt's *A Primer for Christian Living* (25 cents each) and G. Ernest Thomas' *A Primer for Churchmen* (35 cents each, 10 for $3.00).

The above materials may be obtained through *Tidings,* 1908 Grand Avenue, Nashville 4, Tenn.

MISSIONARY MANUAL

The Division of the Local Church has announced publication of a revised edition of *Missionary Education of Children* (165-BC).

This manual deals with the need for missionary education, how the home influences children's attitudes. It also suggests activities for the home and ways for the home and church to work together.

Price of the manual: 30 cents. It may be ordered from The Methodist Publishing House serving your territory.

UPPER ROOM TO EXPAND

Early in 1952 *The Upper Room* will add two more foreign editions to its wide ministry, according to Methodist Information.

The new editions of the devotional guide will be printed in Italian and Hindi (a dialect of India), it was announced by the editor, J. Manning Potts. Circulation in Italy will be principally among 10,000 Methodists, he said, whereas the Indian edition is in response to requests of several native Protestant groups.

In addition to four English editions and Braille, *The Upper Room* presently is printed in eleven foreign languages: Armenian, Swedish, Norwegian, Chinese, Korean, Japanese, Tagalog and Illocano (both Philippines), Spanish, Portuguese, and Greek. The publication has a bi-monthly circulation of two and one-half million copies.

FACTS ABOUT LIQUOR

"The Great Delusion" is the title of a leaflet issued by the Board of Temperance which will be in circulation in January. It gives facts concerning the propagandizing and sale of alcoholic beverages in America.

The Fountain

NEW YEAR EPISTLE

Though I celebrate New Year's on January First,
But grasp not each day's offer of a fresh beginning,
I miss the prime meaning of time's rebirth;
Though I shout "Happy New Year!"
Master all calendars,
Complete projects and balance accounts;
Sing and pray at "Watch Night";
But experience no hunger for a new "Me,"
My new year is stillborn.
And though I pay my income tax;
Sum up with telling epigram the year's historic meaning;
Resolve, vow, and promise;
But yield not heart to Christ,
My investment is sterile.

The New Year of the Heart opens with volcanic discontent;
Cruel self-searching;
Stark naming of sins;
Total abandonment of pride, greed, ambition, and complacency;
Whether of self, class, race, nation, or world order.
The New Year of the Heart turns "right about" toward Christ,
To ask forgiveness, faith, and power
To be a disciple.
The New Year of the Heart thus channels new heart for the year.
It never fails!
But lone holidays fail,
They are so brief;
Calendars deceive,
Circling back to old beginnings;
Human resolutions falter
As sin renews attack,
And the dead heart lays cold hands upon the future.
But the New Year of the Heart knows sin's defeat;
Deals with the past only to hurl its good against tomorrow;
Cries "This, THIS is the year!" and rushes on
To create the persons, homes, schools, industries, churches, nations, brotherhoods, peace, self,
Which fear and cynicism have held exile;
To hail as certain any victory which God wills
And Man works with Him to win.
So new years will come and age:
The new years of the calendars;
The new years which are cycles of work and historic change;
The New Year of the Heart;
But the greatest of these is the New Year of the Heart!

—Joseph R. Swain, Middletown, Conn.

IMMANUEL

Christianity is not the sacrifice we make, but the sacrifice we trust; not the victory we win, but the victory we inherit. That is the evangelical principle. We do not see the answer; we trust the Answerer. . . .

—P. T. Forsyth, in *The Justification of God* (Macmillan Co.)

A "YES" FOR CULTURE

. . . Technicism and science are consubstantial, and scie no longer exists when it ceases to interest for itself alo and it cannot so interest unless men continue to feel enth asm for the general principles of culture. . . .

—José Ortega y Gasset, in *The Re of the Masses* (W. W. Norton & C

HARD FACT

. . . Our cities are cesspools of both loneliness and bellion; an individual must share most of his daily ex ence with everyone else, yet can share his real inner self w few if any. Economic and social depravation accentu this process to the point where a person must turn his dividual destiny into "no destiny" if he is to survive at The emergence of this type of mass man, product of rec history, is hardly a debatable "moral issue"; rather it i fact to which the church must speak and act.

—Hugh Hostetler, in "Narcotics Addicti (CHRISTIANITY AND CRISIS, Oct. 15, 19

THE THIRD TIME

The first time I was converted, in content, to traditi Christianity; the second time, to honesty; the third time the love of God and men, first in theology and gradually life. Beyond the third conversion, however, there can be step ahead except of the same kind. The third conver was to the love of God, in thought and life; in the end cannot fail, for firm is the promise, "Love never fails," love is of God and is God.

—Nels F. S. Ferré, in *These Found the W* David W. Soper, ed. (Westminster Pr

FOR INITIATES ONLY

Economic systems and ideologies are by their very na similar to totalitarianism. They usually contain a mixtur mysticism and brutality. Theories and watchwords are rounded with great secrecy. The few initiates, the specia in the field, act like the priests of the mystery cults. Ordi people are commanded to keep their distance and to st in awed attention. We have no right to speak when initiates manipulate their unfathomable maxims. At the s time the instruments and methods of the economic stru are one hundred per cent Machiavellian. The thing counts here is to retain power no matter what the me Excited passions constitute the gambler's chance.

—Eivind Berggrav, in *Man and S* (Muhlenberg Press)

A LITTLE FAITH

Self-contentment is the death of vital religion. And easily become self-contented, at least as regards large a of our life, because our faith has saved us from most of acts which the common standard of society condemns, has not so far penetrated us as to force us to judge ourse always and only by the standard of Christ. So though know with our minds that self-complacency and perd are inseparable, if not indistinguishable, we neverth become self-complacent.

—William Temple, in *William Temple's Teach* (Westminster Press)

EOLOGY DEFINED

'hat all theology is in the last resort Christology—this he foundation-stone of the new building which Barth planned and which he now toils to raise, storey by storey.

—E. L. Allen, in *A Guide to the Thought of Karl Barth* (Philosophical Library)

TICLIMAX

wonder how we must appear to those who watch us king our brave assertions about the Fatherhood of God, brotherhood of man, and our personal devotion to the d Christ. I wonder if we do not seem to them like Alpine nbers who, having greased their faces and covered them n masks, and having put on their nailed boots, and taken axes in their hands, then proceed to walk gravely up the d heights of Ludgate Hill?

—H. R. L. Sheppard, in *The Best of Dick Sheppard,* Halford E. Luccock, editor (Harper & Bros.)

E QUESTION

was presenting the claims of Christ to a Hindu audience ne of the towns of India when, at the close of my address, neone said, "The Christian religion is arrogant. Why can- you state the teachings of Jesus in harmony with the hings of other religions, without stressing what you call uniqueness of the person of Christ?" "Your question," plied, "is the common question of India. Sri Radhakrish- speaks of the claim to uniqueness in religion as an ession of the Semitic mind. But I am in no position to render that which is not mine. I am not presenting claims ch I am making on behalf of Christ, but only explaining claims which he made for himself."

Who is Jesus? That is the central issue in any attempt to derstand the relation between Christianity and other reli- ns. . . .

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

THE HEART SEES

. . The story is told of two young doctors who were veling together in China. They had been classmates in dical school. One was on a trip around the world, prepara- y to setting up a lucrative practice in New York City. The er was on his way into the interior of China as a medical sionary. They were sailing up the Yangtze on a river t and were approaching one of the small villages which e its banks. The end of the landing stage was black with nese coolies, gesticulating, jabbering, elbowing each other, hing to catch coins thrown from the deck by the passen- s, straining to be the first to carry the baggage ashore. the two men stood by the ship's rail and looked down on confused crowd, the doctor who was on his way around world turned to his companion and said, "Damned dirty nks!" And the other, on his way to medical service the heart of China, said, without a trace of sentimentality his voice, "Brothers and sisters of yours, children for om Christ died." Do you see that the difference between se two men was not a difference in the people they were luating? They were looking at identically the same coolies. d it was not a difference in their eyesight. It was a differ- e in the eyes of their imaginations, their eyes of vision. . . .

—Henry P. Van Dusen, in *Life's Meaning* (Association Press)

EVEN ENEMIES

. . . The rule is that we should judge all men to be sinners but treat all men as born for eternity. We are to love all men in spite of the fact that they are sinners, partly because we know that we are sinners ourselves. We are to love them even when they go on sinning—for otherwise how could Christ have loved us? We are to love them even if we have to fight them—we have to love our enemies and never treat them as subhuman or as children of the devil, even if they treat others so; for otherwise how would mankind ever be lifted above barbarism? Much depends on what we are trying to do with the world and for the Christian it is not sufficient just to beat the sinner and conquer him or score over him—the object is to win him from his sins. . . .

—Herbert Butterfield, in *History & Human Relations* (British Book Centre)

A THOROUGH CLEANING

. . . When priest or layman allow themselves to think that the church has fulfilled its function if it has ministered to the salvation of their own souls, in them the church is suffering from arrested development. We need to think of the church as the body through which our risen and ascended Lord is seeking to rescue His world from all the evil with which it is infected, the body in which artists may be cleansed and inspired for the service of beauty, scholars for the pursuit of truth, politicians and industrialists, merchants and labourers, doctors and lawyers and countless others for the better ordering of our common life.

—Leonard Hodgson, in *The Doctrine of the Atonement* (Charles Scribner's Sons)

A NEW DAY

In the good society, concern will be the motivation of human behavior. Just as a true mother is family-centered rather than self-centered and is driven to action by love and solicitude, the day will come when individuals will be God-centered, community-centered, and will be prompted to mutual service by affection and compassion. Among mature individuals, above the level of requirements for survival, sharing is more satisfying than grabbing, and feeding is more exhilarating than eating. Creativity is more thrilling than possession. The day will come when the satisfaction of ownership will be exceeded by the job of expression in the realms of art, craftsmanship, music, literature, recreation, friendship, and worship. Too long has human activity been concentrated in the kitchen-dining-room of life. As humanity grows up, more and more time will be spent in the studio and work-shop, in the conservatory and parlor, in the library and chapel. All this will come to pass when we children enable our Father to lead us in the ways of communion and of fellowship.

—Kirby Page, in *Living Joyously* (Rinehart & Co., Inc.)

LIFE

Nature is a world of symbolism, a rich hieroglyphic book; everything visible conceals an invisible mystery, and the last mystery of all is God.

—Christophe Ernst Luthardt, in *Man and God,* Victor Gollancz, editor (Houghton Mifflin Co.)

The Cold War--Retrospect and Prospect

A Review by D. F. FLEMIN

Foreign policy is the subject of the four books reviewed in this article by the professor of Political Science, Vanderbilt University, Nashville, Tenn.

AFTER every great war the revisionists take over and give us a new version of its origins. Those who were most opposed to the war being fought take pen in hand to prove that it never should have been undertaken, or that it was badly mismanaged. Others who are disillusioned because a new world has not succeeded in wrecking the old one join in the outcry against those who conducted the war.

Since the latter group is bound to be large, the union of the two combines to give us a very different view of the late conflict. Thus after World War I the revisionists convinced the American people that it had been an error to enter the war at all, an event largely due to "Woodrow Wilson's mistakes." Others also went very far in constructing arguments to prove that Germany and Austria-Hungary had not been responsible for the outbreak of the war in 1914, either directly or remotely. It was all due to Poincaré's machinations and the "hasty" mobilization of the Russians.

Now the current revisionists are busy demonstrating that our entry into World War I, was due to the provocation of Japan by Roosevelt, and that the whole business was badly managed politically. *

War Alliance With Russia

Hanson W. Baldwin, military critic of *The New York Times*, is concerned only with the struggle itself. He condemns our war-time strategy for having victory as its sole objective, instead of political gains and safeguards. He thinks Churchill was right in seeking to invade Europe through the Balkans and get possession of East Europe before the Russians could get there. He agrees that militarily the final decision to invade through Western Europe was right, but holds that is was politically wrong. He contends that we should never have made an ally of Russia. On the contrary, we should have helped the Russians and bombed the Germans, in both cases not too much, and encouraged the two "to fight each other to a frazzle."

The policy of unconditional surrender was accordingly a mistake, along with the gains conceded to Russia in the Far East. It was a mistake to think that the Politburo had abandoned its plans to make the world communist, or that "Joe" Stalin was a good fellow, or that Russia might make a separate peace with Germany.

These are the natural reactions to the failure of Moscow and Washington to work together after the war. They overlook, however, several considerations that loomed large at the time. Then we were fully conscious that the Nazi régimé was a reactionary, sadistic terror. We knew that it had the greatest military machine ever put together on this planet, one that appeared to be able to smash the Soviet Union, take over the Near East and Africa, preparatory to pulverizing Britain. Then the prospect before us would have been truly terrible.

To avoid ideological, economic, and military strangulat on our North American island, we were ourselves at war v Germany and Japan soon after Russia was attacked by G many. At first nearly everybody assumed that the Russi would quickly be defeated. When they were not we gla gave them the trucks and other conveyances that enab them to drive back the much-feared Germans faster. To very end of the war, also, we ardently desired that the R sians continue to maul the great bulk of the German army save us from the appalling prospect of engaging it oursel We were keenly aware that the millions of Russians v bled and died enabled large numbers of Americans to l Very few thought then of planning a half war against Germans and a half war against the Russians.

To have tried to play such a two-faced game would h taxed the ingenuity of Machiavelli himself, and if it did throw our two half enemies together it would have risk leaving both fascism and communism strong enough to peril the world's liberties—singly or together.

Roosevelt's great effort to lay the basis for a long te peace between the democratic West and the communistic E may have failed (though it did not fail in his life tim some frictions notwithstanding, but our moral position wo be much weaker today if we had failed to try for a world which both East and West would co-operate through United Nations.

Agreements With Russia

In his *Seven Decisions That Shaped History*, Sumner We places the most criticized of all our war-time decisions perspective. There appears to be a strong majority now the view that Roosevelt "sold China down the river" at Ya giving away China's territories in her absence. Welles poi out, first of all, that most of the gains made by Russia w generally considered legitimate and that our refusal to ag to them would not have stopped Russia from taking th anyway. It was "inconceivable" that she would not seek recover the lands and rights torn from her by Japan, and whole arrangement was based upon a firm understanding t China was to be united under the government of Chiang K shek. When all this is coupled with the unanimous, thou mistaken, conviction of our military leaders that the R Armies would be required—once more—to save a great m American lives in the final conquest of Japan, the Yalta agr ments about the Far East do not have the opprobrious ch acter that they have since acquired.

Far from condemning the President for making politi agreements at Yalta in early 1945, Welles believes that refusal of our government to make agreements earlier wa great error. At the time of Pearl Harbor the State Depa ment, backed by the Senate Foreign Relations Committ took the position that no agreements about future boundar should be made until the peace conference. At this v moment Stalin was pressing for the confirmation of his 19 frontiers, at a time when our armed strength, our allies' n of us, and the moral authority of President Roosevelt were their peak.

Two of the seven decisions that Welles discusses deal w Cordell Hull's opposition to Welles' activities. In the autu of 1937 Welles wanted the President to make an address

* Notably Charles A. Beard, *President Roosevelt and the Coming of the War*, 1941; *A Study in Appearances and Realities* (Yale Press), 1948; John T. Flynn, *The Roosevelt Myth*, Garden City, 1948; and Frederic R. Sanborn, *Design for War: A Study of Secret Power Politics, 1937-41*, Devin-Adair Co., New York.

stice Day that would rally the free world and be followed e creation of a committee of nine neutral nations to work eace. At the Rio conference in January 1942 Welles made -ssions to Argentina which incurred Hull's opposition, h Roosevelt confirmed them.

e entire Welles book is required reading for all who are ested in the origins of the Cold War. Welles was a par- ant in the decisions of that era.

Economic Origins of Cold War

bert Z. Carr, who was an administrative assistant to both Roosevelt and Truman administrations, is almost equally cal of Byrnes's handling of our post-war relations. He that the long public wrangle between Byrnes and otov in the autumn of 1945 "acted like a slow poison in minds of America and Europe." He quotes a French nalist who characterized their debates as "a monument to mptiness of diplomacy without ideas."

Truman, Stalin and the Peace, Carr gives an account of ffort of Donald M. Nelson, then chairman of the WPB, to ge a large reconstruction loan for the Soviet Union. After on had been to Moscow, Roosevelt supported the pro- l, as did Eric Johnston following his trip to Russia; Moscow's 1944 request for a post-war loan of six billion rs met with the opposition of high officials in the State rtment, and nothing was done. Carr feels that the failure e loan was one of the first causes of the Cold War; he is equally sure that the failure of Russia to obtain t reparations from Germany contributed heavily to it. rr recalls that at the end of the war with Germany some rican press and radio commentators spoke openly of with Russia. During the dispute over Poland "the right of American politics eagerly accepted the challenge, even before the surrender of Germany, lavishly starred rs of our armed forces made no secret of their conviction Russia, as the homeland of Communism, would be our enemy on the battlefield." He had the impression that dy pressure was being exerted to make the White House pearhead of an anti-Soviet drive." The customary argu- ran: "War is inevitable, therefore we ought to strike e our military power is at its peak."

rr ascribes to Leo T. Crowley, Chief of the Foreign omic Administration, the sudden order of May 12, canceling lend lease, which so deeply shocked and of- ed the Russians, though President Truman prevented an breach by sending Harry Hopkins to Moscow. His trip e the Potsdam Conference possible.

his conclusion he ascribes our failure to win the Cold to the fact that we found ourselves "pushed into the ion of opposing popular revolution in general," when ad far more to offer than the Russians: "not only rial advantages, but a high humanitarian and demo- c tradition."

War Is Not the Way Out

r the future, Carr urges: (1) measures to prevent new economic depression in this country, such as the ion of new river valley authorities; (2) long range nitments to help raise the standard of living in the vast essed areas of the earth; (3) sustained effort to help eally democratic elements in those countries; and (4) nuous evidence of our willingness to negotiate specific ts of difference with the Soviet Union. He adds that "the ger and truer American democracy becomes, the better hances of peace will be."

rbara Ward, until recently the brilliant young editor he London *Economist*, blames the Russians for the hostility in the world today, but she does not equate communist expansionism with the German brand. In the long history of Russia she finds no tradition of starting general wars. The Tsarist régimé never did it, and the Reds have not. She does find that Marxist theory, by making the downfall of capitalism an inevitable natural development, makes the launching of a communist world war unnecessary.

This willingness to wait for history to do its work, she says in *Policy for the West*, is in marked contrast to the Nazi lunge for world power. She writes of the Nazi régimé: "From the first day of power to the last day of collapse, only one energy inspired the Nazi system—violent conquest and domination. There was no other *raison d'etre* in the whole movement. . . . The record of Soviet Russia has been very different."

This is a fundamental distinction which few now bother to make. Indeed, the Knights of Columbus and others have done their best to equate communism with fascism in one phrase, "Red Fascism"—a slogan that accepts and attempts to popularize the inevitability of another world war. Too few people remember, in Miss Ward's words, that the Nazis "opened an abyss of utter brutality and sheer negation." She grants that the Soviets seek world power, but not in a general war of conquest. We are therefore compelled, in self-defense, to manage the boom-and-bust cycle. It does not make sense to the ordinary man and he will not endure it indefinitely. She is sure that "Defense Is Not Enough," that more wealth must be created and distributed for consumer needs, the world over. A stable economy for the whole of the free world is "the essential condition of a successful struggle against communism."

In her last chapter, "Faith for Freedom," she insists that "the essence of containment is the belief that war is not inevitable." She finds it disquieting that the West tends so uniformly "to underestimate or misunderstand the passion which drives communism on." We dismiss it as something based on materialism, whereas the communists actually admire the technical achievements of the West and "blame it because it is immoral." She finds it strange that Western man, who loosed upon the world three great dynamic, revolutionary forces—nationalism, science and industry—should now be "sleeping unaware on the powder keg of his own revolutionary philosophy," so that communism actually acts as "in a real sense the conscience of the West," in spite of the fact that "it restores the old fetters of fatality and tyranny."

This is indeed a supreme paradox. To resolve it Miss Ward calls upon the West to forget its preoccupied defense of the *status quo* and remember that every act of the West which contradicts the communist dogmas and fears—every Marshall or Point Four plan, "every increase in social and economic opportunity, every act of justice and reconciliation breaks with the communist fundamental gospel—the fatality of history—and restores, triumphantly and creatively the freedom of the West." "We are not bound by collective selfishness," she says in the concluding sentences of her book, and "no iron law of economics holds us down." We can lead the world into a better future, if we will.

Hanson Baldwin, *Great Mistakes of the War*. Harper & Bros., 114 pp., $1.50.

Albert Z. Carr, *Truman, Stalin and Peace*. Doubleday & Co., 256 pp., $2.75.

Barbara Ward, *Policy for the West*. W. W. Norton & Co., 317 pp., $3.75.

Sumner Welles, *Seven Decisions That Shaped History*. Harper & Bros., 236 pp., $3.

pastors reading guide

THE PASTOR **presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month, we summarize what has been done so far in Pastors' Reading Guide.**

IN THE MAY issue, seven months ago, THE PASTOR started "talking books" in a new way. For with that issue, in addition to the regular book review section, **Pastors' Reading Guide** began. Here is how the new feature works. From the best of current religious literature one or more books, which in the opinion of our consultants deserve special mention, are reviewed at length every month. Books are selected by committees classified according to the various religious fields such as theology, practical ministry, and preaching. One extended evaluation of a selected book is published along with one or two shorter reviews.

The fact that no one committee selects a book to be highlighted here two months in succession should promise, over an extended period, a list of books on a variety of religious subjects.

Now that **Pastors' Reading Guide** is a half year old, a summing up seems in order. How many books have been recommended? In what subjects?

Twelve books have been featured. And these cover eight different fields: three in Theology, two in Ethics and Social Problems, two in Christian Education, and one each in five other categories.

THEOLOGY

So We Believe; So We Pray, by George A. Buttrick, was the Theology committee's choice for the May issue. Sometimes called the preacher's preacher, Buttrick is editor-in-chief of *The Interpreter's Bible* and author of many books, of which *Prayer* and *The Parables of Jesus* are best known. His work as a scholar is combined with a full-time pastorate in New York City. He preaches to his people on Sunday; and during the week, when he is not studying, he is out visiting.

In ***So We Believe; So We Pray,*** Buttrick discusses Christian faith and the Lord's Prayer.

A volume long awaited by Protestant readers is Paul Tillich's ***Systematic Theology, Volume I.*** This book was the theological selection for July. Professor Tillich, who teaches Philosophical Theology in Union Theological Seminary (New York), is "Mr. Theology" to a sizable group of students and ministers across the country. It is customary to say that Tillich's dialectic is tough to follow, and this is true. But those readers who hold on by rereading some portions two or three times are not likely to run "dry" and have to snatch a sermon topic from *The Reader's Digest.* God the Holy One, who is yond the relativities of history, makes himself know history through decisive acts—this theme is develope Tillich's method of correlation: Questions posed human existence are answered by revelation.

Pastors' Reading Guide in November featured ***Ch tian Knowledge of God,*** by James Harry Cotton. author, professor of Philosophy in Wabash Coll Crawfordsville, Indiana, carries on the unending dis sion of the relation of faith and reason. Cotton's mate while not too original, is impressive for its clarity. abstract knowledge and concrete knowledge is necess he says, the former coming primarily through exer of reason and the latter through faith. Abstract knowl about persons can never be substituted for concrete kn edge about them. One really knows a person by trus him. So it is with God.

ETHICS AND SOCIAL PROBLEMS

The modern world needs the combined resource theology and sociology in facing social problems. To these two sciences to work together as partners is not trying to mix oil and water, according to J. V. Langm Casserley, author of one of October's selections, ***Mo and Man in the Social Sciences.*** An English theolo and philosopher, Casserley relates Freudian psycho and Marxist thought to the Christian understanding of These two secular systems owe much to the Chris doctrine of man. The fact is that social theory in Wes civilization cannot avoid theological understanding this book Casserley helps point the way for sociolo and theologians to move together in routing present that plague the social order.

Eivind Berggrav's volume, ***Man and State,*** also lected for the October issue, meets head-on the kin questions all thinking men are asking today. Is a responsible for all its citizens? If so, how can individ prevent eventual domination by tyranny? In dealing such questions, Berggrav, formerly Primate of the Ch of Norway, speaks from no little experience. He li struggled, and wrote during the Nazi occupation of homeland. Furthermore, his is a reformation sp attributable no doubt to his understanding of Ma Luther's thought. American readers are certain to in Berggrav an appreciation of democracy and a b understanding of Christian ethics.

TESTAMENT STUDY

he only book selected so far in this field is ***The ning of the Sermon on the Mount,*** by Hans Win- h. Reviews of this book appeared in the May issue. ong New Testament scholars, the name Hans Windisch espected. Preachers who find it difficult to draw a r distinction between historical and theological exe- s (and where is one who doesn't?) stand to gain by ling this volume. Windisch sees the value of both— vided they are kept as separate disciplines. The Ser- on the Mount, he says, is "an ethic of obedience eschatological sanctions."

OTIONS

tudying theology and maintaining personal devotions together, says Nels F. S. Ferré. Often he tells his ents: "Your theology never rises above your private otions." In ***Strengthening the Spiritual Life*** (June e), he takes the reader into his own home and shows how he and his family practice the presence of . Yet he does not recommend set patterns of worship. ow to worship in this modern age is a problem be- se there is so little time that one can spend in quiet- . Ways can be found, though, and Ferré's practice ves it. Professor Ferré and his family (he has four dren) sometimes have devotions while driving through country, ending by lustily singing such songs as "A hty Fortress Is Our God."

RCH HISTORY

hroughout the history of the church there has been rest in the "cure of souls." Recommended in the June e was ***A History of the Cure of Souls,*** by John T. Neill. Born in Canada and educated in three countries nada, Scotland, and America), the author is pro- or of Church History in Union Theological Seminary w York). This book, his most recent, may well be ed, in the words of a reviewer, "a pastor's history of istianity," for it discusses resources and techniques l in pastoral care in all ages.

he Struggle of the Soul, by Lewis J. Sherrill, was n special mention in the July issue. Written by the fessor of Practical Theology in Union Theological inary (New York), this book brings the resources of chology to bear upon the crises of faith man meets different stages of his growth. The five stages of an life are: childhood, adolescence, young maturity, urity, and old age. Sherrill is also author of *Guilt and emption.*

our Philosophies and Their Practice in Education Religion, by J. Donald Butler, was featured as a mmended book in the September issue. Butler, who ssociate professor of History and Philosophy of Edu- on (Princeton Theological Seminary), analyzes in book naturalism, idealism, realism, and pragmatism. own choice is idealism, which, he says, involves "a erior adjustment to God." Readers who like other schools of thought might well find Butler's book a challenge to give better form to their philosophies.

PRACTICAL MINISTRY

Weldon Crossland's ***A Planned Program for the Church Year,*** a selection in the field of Practical Ministry, was one choice for the July issue. A Rhodes scholar and an authority on church administration, Crossland is now pastor of Asbury First Methodist Church, Rochester, N. Y. Plans and goals of one church for a year are set down in detail in the appendix. ***A Planned Program for the Church Year*** is a book on church planning for both large and small churches.

PASTORAL WORK

A book on the psychology of counseling is ***Client-Centered Therapy,*** which was chosen by the Pastoral Work committee in September. Carl Rogers, the author, is professor of Psychology in the University of Chicago. The person who distrusts another, says Rogers, will not make a good counselor. His techniques will serve to dominate the counselee. The goal of client-centered therapy is dependent upon counselors developing the ability to see the client as he sees himself.

Recommended Books

BERGGRAV, EIVIND, *Man and State* (Muhlenburg Press, 319 pp., $4.)

BUTLER, J. DONALD, *Four Philosophies and Their Practice in Education and Religion* (Harper & Bros., 551 pp., $4.)

BUTTRICK, GEORGE ARTHUR, *So We Believe; So We Pray* (Abingdon-Cokesbury Press, 256 pp., $2.75)

CASSERLEY, J. V. LANGMEAD, *Morals and Man in the Social Sciences* (Longmans, Green & Co., 230 pp., $2.75)

COTTON, JAMES HARRY, *Christian Knowledge of God* (Macmillan Co., 180 pp., $2.75)

CROSSLAND, WELDON, *A Planned Program for the Church Year* (Abingdon-Cokesbury Press, 165 pp., $2.)

FERRÉ, NELS F. S., *Strengthening the Spiritual Life* (Harper & Bros., 63 pp., $1.)

MCNEILL, JOHN T., *A History of the Cure of Souls* (Harper & Bros., 365 pp., $5.)

ROGERS, CARL R., *Client-Centered Therapy* (Houghton-Mifflin Co., 560 pp., $4.)

TILLICH, PAUL, *Systematic Theology, Vol. I* (University of Chicago Press, 300 pp., $5.)

SHERRILL, LEWIS J., *The Struggle of the Soul* (Macmillan Co., 155 pp., $2.50)

WINDISCH, HANS, *The Meaning of the Sermon on the Mount* (Westminster Press, 224 pp., $4.)

REVIEWS

Revolutionary Faith

THE OLD TESTAMENT AGAINST ITS ENVIRONMENT, *by G. Ernest Wright. Henry Regnery Co., 116 pp., $1.50.*

IN THE title of this book the word "against" must be taken in a strong sense: it is not an interpretation of the Old Testament "in the light of" its ancient Oriental background, but "in contrast to" that background. The author's main thesis is that "the faith of Israel even in its earliest and basic forms is so utterly different from that of the contemporary polytheisms that one simply cannot explain it fully by evolutionary or environmental categories." Great emphasis is placed upon those features of Hebrew religion that are unique or quite different from the religion of surrounding nations, and many of these are dated much earlier than is often the case in works on Hebrew religion.

The first chapter, entitled "What Great Nation Hath a God Like the Lord?" discusses the origin and nature of Hebrew monotheism. Early Hebrew belief in God is contrasted with that of contemporary polytheisms, and the author contends that the best term to use for Mosaic belief is "monotheism," though he is apparently not entirely happy over the use of that term. In an extended discussion of Psalm 82, he points out that the Hebrews believed in the existence of lower divinities in a Divine Assembly, of which Yahweh was the head. In a footnote he indicates that the term "monarchotheism" might be a more accurate description of early Hebrew belief. The author rightly contends that Hebrew belief in God was not based on philosophical speculation but upon experience with the power of God.

The second chapter, "He Established a Testimony in Israel," lays stress upon the doctrine of election of the Israelite people and the centrality of the notion of "covenant" in Hebrew religion. Wright believes that the making of the covenant goes back to Sinai; Exodus 24:1-8 preserves the original ceremony of ratification. The doctrine of election must be interpreted in such a manner that the element of responsibility is retained, and the sinfulness of the people is not overlooked.

The third chapter is entitled, "What Does the Lord Thy God Require?" The answer is that Yahweh does not require magic or divination or any system of demons; he does require religious festivals that are primarily commemorative of great events in history, and sacrifices that are offered by the pure in heart without any motive of coercing the Deity. Wright discusses the Old Testament prophets' attitudes toward the sacrificial cultus, and seems to believe that they were not seeking to destroy it but rather were condemning its misuse. In this third chapter little attention is given to the classical prophetic answer to the question of the title, but the author seeks to recover an emphasis on the Hebrew cultic system which he believes liberal Protestant scholars have neglected.

This reviewer finds himself in hearty agreement with many of the positive emphases of this book (though least of all those of the third chapter), but he inclines to think that Wright has set up a straw man and proceeded to demolish him. That straw man is "evolutionism." The author does not deny that Hebrew religion underwent much development, for he says that we must not turn our backs upon "the manifold evidences of development in the Israelite religi consciousness," and in two separate places he is careful point out, for example, that Psalm 29 was borrowed by Hebrews from the Canaanites. In contrast to what he in prets as the evolutionism of many Old Testament schol he stresses the belief that Israelite faith was a "mutati or "a radical revolution, as opposed to evolution, which not entirely explainable by the empirical data."

The real enemy of the viewpoint of Wright is not evo tionism; this reviewer must confess that he knows few, if a Old Testament scholars of today who hold to the viewpo which Wright ascribes to them. The enemy is a *naturali* interpretation of the Hebrew faith which assumes or plies that it can be explained wholly on the basis of envir mental factors without any reference to the supernatu A naturalistic or quasi-naturalistic interpretation is impl in the viewpoint of some scholars, and Wright is correct opposing it. It is, therefore, naturalism rather than evo tionism which ought to receive the arrows of Profes Wright's very pointed criticisms.—**J. *Philip Hyatt***

Whither Protestantism

PROTESTANT THOUGHT IN THE TWENTIETH CE TURY, *Arnold S. Nash, ed. Macmillan Co., 296 pp., $3*

This symposium, to which thirteen scholars have m their contributions, runs through various fields related the rise and development of Protestant thought. This is a book to be read casually, but one that ought to be stud carefully. Its principal appeal will be to well-educated cle men with questing minds.

REVIEWERS

RUSSELL L. DICKS, associate professor of Pastoral Care, The Divinity School, Duke University.

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WOODROW GEIER, associate editor of Adult Publications, Editorial Division, Nashville, Tenn.

FRANK S. HICKMAN, professor of Psychology of Religion, Duke University, Durham, N. C.

ALLAN A. HUNTER, pastor of Mount Hollywood Congregational Church, Los Angeles, Calif.

J. PHILIP HYATT, professor of Old Testament, Vanderbilt University, and author of *Prophetic Religion.*

RAY FREEMAN JENNEY, pastor of Bryn Mawr Community Church, Chicago, Ill., and author of the new book, *I Am a Protestant.*

WILLIAM F. QUILLIAN, JR., professor of Philosophy, Ohio Wesleyan University.

WILLIAM R. STEININGER, chaplain of State Hospital, Raleigh, N. C.

MACK B. STOKES, professor of Christian Doctrine, Candler School of Theology, Emory University, Emory University, Ga.

HAROLD I. WOOLARD, professor in Religion and Philosophy, Eastern New Mexico University, Portales, N. Mex.

o study the rich and often baffling complex that is Chris- thought, then to attempt to distinguish one of its great oric strains (the Protestant), and further to seek to de- ine the relationship of the latter to a world in social olution, is a task of staggering proportions. The authors he present volume would doubtless readily admit that have only well broken open their problem, in the hope others may push the analysis further.

he editor of the symposium, Arnold S. Nash, sounds the note of the series in the first chapter, "America at the of the Protestant Era." He takes the position that Roman holicism was primarily molded upon the structure of the an Empire, whose heir as a world-governing agency it ame. He identifies it with medieval culture as to its out- and scale of values. When the medieval world fell be- the impact of a world-shaking revolution, he maintains, ew social consciousness emerged, dominated by a com- cial middle class whose leaders were Protestant. Upon basis Nash builds his theory that the newly forming lern era was keyed to the Protestant way of life. He s not make it clear that the Roman Church continued ct as a weighty counterbalance of Protestantism in the nation of the modern world.

he Protestant era, thus conceived, was more than a mere lesiastical contention with the Roman Catholic Church; it a repudiation of the whole cultural and ethical scheme which medieval Catholicism stood. It preferred the scien- way of thinking to the scholastic; it registered the al restlessness that was making toward democracy; it italized the rising tide of nationalism that was sweeping y the medieval unity of Catholic Christendom; it placed a mium upon the importance of the individual man and the ities and values that centered in him.

ith the passing of the world order that begat Protestant- , thinks this editor, the Protestant system also is coming its end. Yet there is a spiritual principle which is the ng nerve of Protestantism, and this principle should ject its creative power into the newly forming social sciousness of the post-Protestant era. Nash does not ually predict a new Protestant system, but he certainly ns the way for it. Presumably, all the essays in the posium are expected to be keyed to Nash's theory, which himself seems largely to have borrowed from Professor l Tillich, although the editor specifically states that each ter has been free to follow his own track. Some rough ty in the whole series is indeed achieved, although no rp and consistent focus is maintained.

ash's theory is weakened by his tendency to identify testantism with a particular social epoch and its char- eristic *Zeitgeist*. He does not sufficiently take into account varieties of Protestantism, ranging from the extreme t of fundamentalism to the extreme left of ultra-modern- . He and the other writers might well have shown clearly doctrinal leanings of the right wing toward Catholicism, of the left toward naturalistic humanism. The book ht well have viewed the controversy within Protestantism working its way toward a new synthesis of faith that ld preserve the vitalities of ancient belief, while it sought reincarnate those vitalities in a new intellectual outlook sonant with the social order now beginning to emerge. ne of the essays do show some inclination toward such ebirth of Protestant thought.

his is a stimulating and informative book. But it con- s many dogmatic assertions and hasty generalizations t ought to be combed out. The whither of Protestant ught does not seem to be so well handled as the whence.— ***nk S. Hickman***

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FREE TO GROW, *by Blanche Carrier. Harper & B*
241 pp., $3.

The vital social role of the individual and how to
him from cultural indifference and mediocrity is the th
of this volume. Dr. Carrier is author of several signifi
publications in the field of religious education.

The author's analysis visualizes a large potential in
if he is released from certain impeding conditions: a r
society that depersonalizes, a materialism that debase
moral callousness that allows substitution of inferior
superior satisfactions. Those characteristics within toc
American people cause her to describe them—perha
should say us—as "anxious, fearful, ambivalent, skept
loveless," and manifestly neurotic and evidently rap
deteriorating into a psychotic state. Both states develop
a person's failure to achieve matured adaptations to ch
ing situations as he grows from infancy to adulthood.
we have the disturbing picture of political and social af
being administered by individuals some or many of w
are victims of infantilism.

Both medical science and psychology have contrib
immeasurably to these understandings of personality p
lems, but much of the therapeutic and remedial task is
responsibility of the church and school. A sense of "co
security" is essential to one's well-being—just as affect
security is to the infant. Re-establishment of the divine-hu
relationship is necessary if modern man is to be free to
creative human ties. Failure to develop that fundam
relationship results in the submissive personality whic
our democratic society, is a poor type of citizen becaus
his shoulder-shrugging acceptance of each encroachmer
personal freedom. Miss Carrier avers that medicine is la
impotent to alleviate and heal the damage done by
failures, for they root back in a sense of cosmic insec
and result in deformed value-judging ability.

These realizations lead the author into the dynamic
look. Our ideals, she believes, need to be brought down
everyday experiences where we can establish norms of
duct, learn why people do wrong, learn to right the w
situations, to help people, to meet trouble and error, a
seek out situations in which ideals can be lived. Wo
and highly qualitative group experience are the best met
of tapping the source of dynamic growth in such matter

Two fundamental individual categories—soul and pers
ity—are defined in such terms. Soul is "the vital and
tional ground from which the self-conscious center of
sonality arises." Personality is "the totality of all phy
mental and spiritual characteristics that lie within an
vidual plus his interaction within and without himself."

The author often summarizes entire concepts in s
paragraphs of three or four simply stated points. Her i
pretation of our deeper motivations today suggests the i
ence that man's rational faculty inevitably will lead him
a widespread superficial concern for life's fullest mea
to a cosmic outlook on life.

The book presents a highly readable discussion of
vidual and cultural interrelationships, reinforced with
chosen excerpts from many recent sources and literally d
of practical applications of emphases. Its reading might
be followed by a study of the principles of dynamic pr
in such a volume as Tuttle's *Dynamic Conduct.* The
but well-classified bibliographical notes will interest pa
and other church personnel.—***Harold I. Woolard***

e Good of Evil

PHILOSOPHY OF EVIL, *by Paul Siwek. Ronald Press 226 pp., $3.50.*

e primary concern of this book is to explain the nature l. In distinguishing this problem from that of the origin use of evil, the author shows the necessity of under- ing what evil is before trying to discuss these other ons.

e author, Paul Siwek, is a Roman Catholic scholar, ally from Poland and since 1945 research professor hilosophy at Fordham University. The metaphysical work of his explanation and the approach that he takes n the Scholastic tradition; however, there is nothing ian in any part of the book.

at is the nature of evil? According to Siwek, evil is ver opposes the "immanent finality" of a being. In true telian fashion he regards all being as characterized ch an "immanent finality." Evil, then, is any failure e part of being to achieve its perfection or the full sion of its potentiality.

evil has a purpose in the total scheme of things, ac- g to Siwek. It is not due to chance, but it is a "law ture," and thus has a certain "Necessity." Without ertain ends or goals, indeed the final goal of all being, not be reached. Thus evil is a kind of cause; in fact, a cause of Good itself. However, its causation is not or physical. Rather evil constitutes a "condition" or rtunity" without which certain effects would not be le.

example, a person may be turned toward his ultimate l destiny by some suffering that comes to him. Plants ower animals participate vicariously in this eternal y as the evil that befalls them serves man.

the final section, Siwek deals with the problem of ism and optimism, defending what he calls a "rela- r moderate optimism" against the pessimistic philoso- of Schopenhauer and Eduard von Hartmann and the lute optimism" of Leibnitz and Malebranche. Accord- Siwek, this is not the best of all possible worlds, for could create more perfect beings. To deny this possi- he says, is to make God "bound by an absolute meta- al necessity to create the best world." Siwek finds enial of God's freedom repugnant. But, he explains r, given this actual world, it cannot be better ordered t is, for the existing order is but the expression of the ial nature of all existing being.

a few crucial points, Siwek's discussion seems open to on. In defending his "moderate or relative optimism," ne not raise serious questions about the goodness of n his efforts to preserve the freedom of God? If God create more perfect creatures with a resulting dimuni- f evil, then why doesn't He? Siwek ignores the alterna- considering God to be limited in power. One wonders not more degrading to God to think of him as limited dness than to think of him as limited in either power edom.

one wonders how Siwek can be so confident that all erves as a necessary condition for the attainment of timate good. Perhaps here, as well as in the problem oned above, the Aristotelian-Thomistic framework of ought is the decisive factor. In this instance, it compels find some ultimate end that is served by evil; hence inciple of the finality of evil.—***William F. Quillian,***

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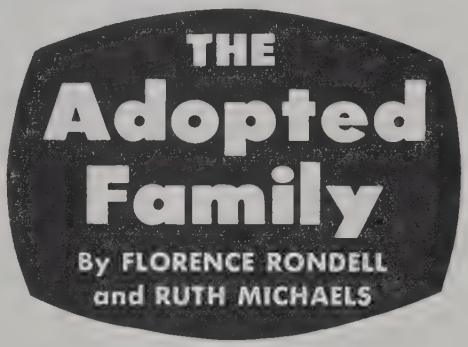

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A Sane Religion

A FAITH THAT FULFILLS, *by Julius Seelye Bixler. Harper & Bros., 122 pp., $2.*

It is always refreshing to me in the midst of the solemn works of so many theologians today to find one now and then which leaves the impression that the author is trying to see life whole. Such a book is *A Faith That Fulfills.* Bixler does not single out one facet of Christianity—such as justification by faith—and attempt to make it more than it is. But within a brief compass he calls attention to the many-sided nature of our religion. His appeal is essentially to sanity in Christianity. Hence, he regards the problem of the relation between reason and revelation as the major theological battlefront in our time.

While appreciating the work of Kierkegaard, the author wants to make sure that we are not left stranded with the melancholy Dane's love of paradoxes and contentment in contradictions. Those who follow in Kierkegaard's steps have tended to exploit the tragic facts of life—especially the fact of sin—for their own special purposes. In this way they have undermined our confidence.

When we turn to the Old Testament prophets, says Bixler, we view men whose insights were not timeless essences introduced wholly from without but profound thoughts "forged in the fires of struggle." Thus man does not stand alone, but he lives and moves and has his existence within the constant range of an unseen goodness.

To me, Chapters IV and V are the best. Here the author treats of subjects often neglected in Christian thought: pain and art in religious experience. At a time when so many Protestant thinkers are laying a heavy stress upon that great and true doctrine of justification by faith, it is encouraging to find writers calling us to the broader and in some respects profounder insights that come out of the fact of suffering. Christ came not only to forgive sins but also to relieve suffering. "Suffering is the central experience of life." And all humanity stands in need here sooner or later. Suffering binds us closer together. It calls us to co-operative action. It confronts us with mystery. It takes our eyes off the weaknesses and foibles of human nature and focuses them upon human needs. We are justified by faith. But by faith also we are delivered from the despair and defeat that suffering would impose upon us.

Art has its ministry too. While in our time art has been perverted by a "retreat into the trivial and ironic, the fanciful and the distorted," it need not be so. Art may be—and should be—consecrated to God. In music, for example, Bach represents this ideal beautifully. His works disclose those inner struggles over the issues of life, death, and destiny, and those inner triumphs through faith, hope, and love which express the heart of Christianity. Thus, God speaks through Bach's music to all who have ears to hear.

Not the least of the values of this book are the timely and penetrating quotations from such men as Goethe, Unamuno, Schweitzer, and numerous others.—***Mack B. Stokes***

Red Campaign

THE NEGRO AND THE COMMUNIST PARTY, *by Wilson Record. University of North Carolina Press, 340 pp., $3.50.*

The author has set for himself the task of investigating and analyzing the operation of the methods by which the Communist Party has attempted, for the past thirty years, to indoctrinate the Negro in behalf of the Kremlin way of life.

The following are implied in Mr. Record's interesting and authoritative study. First, it was assumed by the Communist Party that there was a growing unrest among Negroes in the United States after World War I, and that this discontentment could form the basis of mass action against the American social order. Second, it was assumed that there was a developing race consciousness among both the Northern and the Southern Negroes resulting from an increasing awareness of the limitations and prohibitions imposed on them as a racial minority. Third, it was assumed that the Negro, particularly among the lower classes, could be organized to attack and assist in overthrowing the American social system by revolutionary methods and subsequently produce a Negro leadership in behalf of the Kremlin for the colored races of the world. Fourth, the assumption was that if the Communists could demonstrate the operation of an equalitarian social order in which Negroes shared equally in all privileges and opportunities, the American system would suffer by comparison, and the Negro would forthrightly oppose it by force.

Then the author points up the mode of operation of the party by w was convinced that its objectives be achieved: First, a reinterpr of the history of the race. The contended that the Negro has radical, revolutionary history. Th use of revolutionary devices for tainment of Negro rights would more than a natural reflection racial heritage.

Second, the Communists adv and fervently pursued a doctr self-determination. It was proc that the Negro in the South cons or embraced all of the essenti ments of a nationality. Self-dete tion meant "the complete and un right of the Negro majority to cise governmental authority in tire territory of the Black Belt as to decide on the relations b their territory and other nation

Third, Negroes who had ac leadership positions in the pre American social order were cate as middle class accomplices of th bourgeoisie capitalists who ex and oppressed the working cla American society.

Fourth, Mr. Record shows th party employed the "boring-fro in" technique to impair the ef ness of the existing Negro organiz Such associations as the NAAC the National Urban League singled out for attack.

Fifth, the Communists have adroitly maneuvered into strate sitions when the rights of the N were contested or challenged. Th sational Herndon and Scottsboro are cases in point.

Sixth, the party has identifie with labor movements which mos pletely articulated its own pu among the masses and particula Negro worker.

Yet the author points out th "Negro membership in the par probably never exceeded 8,000 one time." The crux of this inv tion stems from Mr. Record's a of the failure of the party to permanent progress among Negr America. This reviewer is in agr with the author's conclusions th following were among its weak The Communists failed to realiz the Negro working class, like society in general, reflected the and patterns of the dominant wh stitutions.

In the early stages of its de ment the party was hostile towa ligion in general and the Negro in particular. This closed the mo portant medium of communicat

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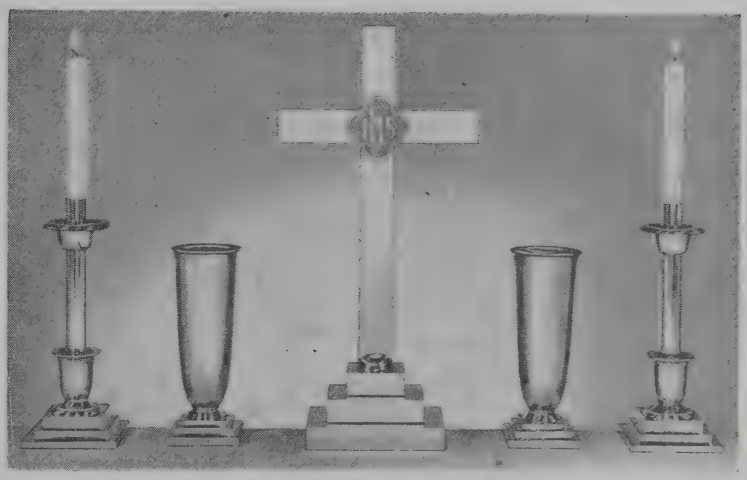

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the Southern Negro laboring classes. The party persistently pursued a doctrine of self-determination for the Negro in the Black Belt. This was never a realistic or popular idea among Negroes. It did not touch their basic and immediate needs. The Negro, moreover, is not striving to be a distinct and separate entity in America. His objective is integration, identification, and equality as an American.

The communist campaign was never the result of independent analysis but of the fluctuating needs of the Kremlin, whose interest in Negro rights was always a secondary—never a fundamental—matter. When it was to the advantage of the Comintern, it affectionately courted the favor of the National Urban League, the NAACP, the Garvey Movement, the New Deal. Otherwise, with a shift in the circumstances of the Kremlin, these same organizations and their leaders could be viciously attacked and castigated by the American Communist Party as enemies of the race.

The increasing development of liberal forces in the American social system, in behalf of the integration of Negro citizens, is serving as one of the greatest defenses against the American Negro's acceptance of the communist scheme of values. The author points out that "America has a great weapon against communism among racial and ethnic minorities in America. It is the Constitution. We would do well to apply its equalitarian potentials." This study shows, in fact, that many changes which have been made in behalf of the Negro in America have resulted, to some extent, from the agitation and pressure of the party in this country.

This is a book every American should read. This reviewer would especially commend it to lawmakers, jurists, teachers, students, and religious leaders. It is objective, thoroughly and carefully documented, and well written. The reviewer considers this study to be a substantial contribution to our understanding of a complex social problem.—***E. Horace Fitchett***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

The "How" of Our Faith

THE WINGS OF FAITH, *by F Martin. Philosophical Library, pp., $2.75.*

This volume, written by a B scholar for whom Kierkegaard has the greatest formative influence, study of the nature and meanir Christian faith in the light of Ki gaard's work. For the general re the book is an able summary of Ki gaard's conception of faith, a fine duction to the Dane's thought.

The author considers various co tions of "faith" that are curre religious thinking: faith as wi thinking (Ludwig Feuerbach); fa co-ordinate with reason (Aquina Hegel); faith as mystical fe (Schleiermacher); faith as a pos of the moral sense (Kant, Ritschl Herrmann); and faith as a speci ligious intuition (Troeltsch and

In these conceptions, Dr. M recognizes two main trends in th

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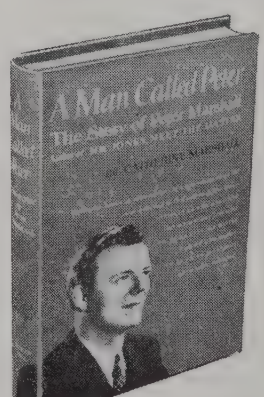

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tation of Christianity: (1) theo- dogmatism and (2) theological ism. The first of these presents ianity as a *corpus veritatis*, a body nely revealed truth which is to be ed by faith on the authority of hurch, the Scripture, or some light."

second presents Christianity as timate expression of the highest pment of the human spirit in all s of life (Christ is the flower of culture). Faith in God, accord- theological humanism, is natural n, and man is capable of develop- according to the progressive reve- of God through nature, man, and . This view denies the deep quali- difference between God and man. se trends have been primarily ned with the *what* of faith: What ristianity? What is the content th? What must one believe in to become a Christian? But egaard, Martin shows, was pri- concerned with the *how* of faith: am I to become a Christian? istianity begins at once with what man must become.") What does n for me to become a Christian? therefore, precedes reason; for nce precedes essence. When the of belief is shifted to the *how* of -and the how is rightly appropri- the *what* of belief is given in it. ianity, then, is not a communica- f knowledge but a communica- existence.

presenting the Kierkegaardian f "Religiousness A" (religion in l) and "Religiousness B" (Chris-), Martin makes plain the impor- of the Kierkegaardian distinction, inction which today is helping urch turn back the tide of hu- ic misinterpretations of Chris- which, in the supposed inter- universality, have sought to dis- he Christian doctrine into a digni- nd reasonable (but impotent) of general moral principles.

Martin shows how closely Kierke- follows Luther in repudiating the ne of merit by good works, but glects to show how profoundly egaard interpreted the Epistle to . He carefully shows how Kierke- rejects false attempts to objectify and to depend upon externals, e is not too careful in showing nseparable doctrine and ethics are e Dane's thought.—***Woodrow***

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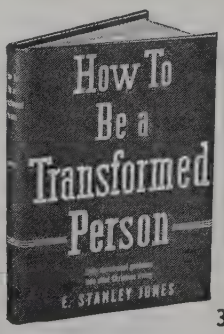

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Remarkable Cure

SYMBOLIC REALIZATION, *by M. A. Sechehaye. International Universities Press, 184 pp., $3.25.*

This monograph of twelve chapters is a fascinating account of a determined effort on the part of an able psychoanalyst to effect a cure where others had failed. Mrs. Sechehaye, a Swiss psychoanalyst, presents an interesting account of a cure of a schizophrenic. The actuality of the cure is well established. She lists fifteen psychiatrists who attempted to treat the patient with partial or no success.

Psychiatrists use such terms as "in remission" and "improved," but hesitates to use the word "cure." Mrs. Sechehaye does not. It should be noted that while every form of treatment known at that time was used without appreciable result, and also that electroshock and insulin-shock therapies were not yet securely established as means of treatment.

This book will be interesting reading for the psychologist and the psychiatrist, but it also has an appeal to the layman. I have read it with great interest and felt a certain hopefulness that is evident throughout the book. It gives a rather complete account of the social history of the patient, the problems encountered and the probable cause for the psychosis. We also have a detailed account of the treatment. The patient who had a serious physical illness at fourteen became mentally ill at seventeen. We are taken through these experiences as well as the treatment, the successes and the failures and the eventual happy ending.

The author found that her patient did not understand when she tried to explain the symbolism of her thoughts and the symptoms of her illness verbally. Since she failed in her attempts to reach her understanding through regular procedures it was necessary to adapt herself to the patient and speak to her in "her own language." This resulted in what she has called "Symbolic Realization" and resulted in a cure.

The nine symbols used in the treatment arose from: (1) the right to live; (2) the right to have her share; and (3) the right to enjoy normally legitimate satisfactions. It is interesting to note that the incidents relating to the symbols indicate that the conflict occurred prior to the formation of the ego.

Almost as interesting as the utilization of the nine symbols is the account of the period of re-education. This was a slow and tedious process. But that it succeeded is evident from the personal testimony of the patient and the fact that the patient not only made a recovery but also strides forward, completing her formal education brilliantly. This is especially noteworthy because it was predicted that she would continue to deteriorate. A similar change took place socially and she is now taking her rightful place in society and working in the field of her specialty. The book strikes a hopeful note in the treatment of this type of mental illness and is recommended reading for those interested in the cure of souls.—***William R. Steininger***

Mental Illness

WHEN MENTAL ILLNESS STRIKES YOUR FAMILY, *by Kathleen Doyle. pp., 25 cents. 22 East 38th St., New York 16, N. Y.*

An excellent elementary discussion, in outline form, of the subject of mental illness. The pamphlet discusses such topics as: What Is Mental Illness?; What Causes Mental Illness? What You Should Know About Mental Illness; Where You Can Turn for Help; Veterans Hospital; How Do You Hospitalize the Mentally Ill?; What Do You Do Until He Can Be Admitted?; What the Hospital Will Do for Him; and What About You—The Family? Here is given a series of "do's" and "don't's."

Mental illness is the number one health problem of the nation. One out of every twenty persons will be sufficiently ill mentally to need hospitalization. This thirty-two page pam should be on the pastor's shelf, no copy but several. In fact, it should ably be in the literature ra ***Russell L. Dicks***

Seeing Jesus

THE MINISTRY OF JESUS, *Charles Whiston. Pilgrim Press pp., $2.*

"The science of the saints" say Caussade, "is the science of liste to God moment by moment." A tional book has value to the d that the writer practices this scien the saints. *The Ministry of Jes* emphatically such a book. It comes the depths. It rings true. Here is who, like Papunehang (John Wool Indian friend), pays disciplined tion to the things of the spirit "loves to feel where words come f

Unless I remember incorrectly Whiston learned the hard way. I in China, where he was a missio Realizing his spiritual inadequac went to the head of a Buddhist m tery who put him in a cell earl morning and left him there, alon two hours or more. In solitude silence he learned what it was to off the wrappings of the ego (fea greed and pride) and get down t main issue: firsthand experienc ultimate reality.

Others have tried that, too. But in the effort have by-passed Whiston, far from by-passing recognizes him as not only the wa the truth, the most relevant truth able today. The stirring thing is he looks at Jesus with bifocal v steadily and whole. With the le scientific eye, he examines each sen of the Gospel text before him, cr ly, objectively. But unlike some sch he uses the other eye as well. other eye is that through which beholds Jesus with wonder, love, ence, faith—what the mystic calls temptation. The total impact o book is therefore a profound and bling spiritual experience.

If Episcopalian dogma seems t trude here and there, remember the core of the writer's life is th termination to hold fellow childr God in the redemptive light of How he manages is his secret. somehow he prays each day for than a thousand persons. That fact suggested why this book is auth informative, and able to speak t condition.—***Alan A. Hunter***

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book grew out of the Slover
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hwestern University in 1950.
ight chapters Bishop Kennedy
vith the minister and his total
he first chapter, "The Double-
," presents the concern of an
scholar, prophet, and minister
n in the ministry do not become
ays." He frankly faces the fact
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the tricks of the trade to keep
clesiastical machinery running
y, skilfully preaching pious
les, having an exalted view of
ce in the community, but yet
ked from his basic responsibil-
announcing God's absolutes."
Kennedy concludes that as min-
in such a time as this," we must find "our place among that heroic company of God's good servants, the single-minded."

The rest of the book is a positive presentation of the Christian duties of the intelligent and consecrated minister in this confused and confusing world. The author discusses seven important functions a minister has to perform.

As *The Critic* he must play the triple role of conservative, liberal, and radical as he proclaims the will of God with critical forthrightness, rejecting the false and standing four square for the tested certainties of God.

As *The Pastor* he should be the one who helps men help themselves, giving them the desire to put their weakness alongside the strength of God, being strong to face life as it is and becoming more than conquerors.

As *The Evangelist* it is the minister's responsibility to help men be "stabbed broad awake" to the need for applying Christ's message and way of life to themselves. "There is no greater joy than to be used of God in the working of His transforming miracles."

As *The Revealer* the minister must embody the spirit and purpose of Christ and let the light of Christ shine through him to others. "It is one of the great promises given to every good minister of Jesus Christ that there will be times when he shall be, to a confused generation, the instrument of God's revelation."

As *The Repairer* the minister must work at an unexciting but necessary task as "the repairer of the breach," the one who restores shattered "moral standards" in a world that is in a "moral depression"—as Dr. Trueblood so ably describes our times in his book *The Life We Prize.*

As *The Saint* the minister ought to live closer to Christ, the source of his ministry, that the light and love of God may daily be reflected in and through him.

As *The Leader* the minister must by word and precept persuade his people to exalt Christ and reveal His life to this needy generation and world. No leader can lead unless he is led. "And that will be the reward of single-minded leadership."

A book is no greater than the man who writes it. Bishop Kennedy has given us a truly inspired and helpful book.—***Ray Freeman Jenney***

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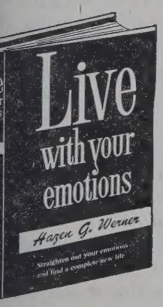

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BOOKS BRIEFLY NOTED

THE BOOK OF JEREMIAH, Vol. I, *by Julius A. Bewer. Harper & Bros., 80 pp., $.75.*

Number five in Harper's Annotated Bible Series.

PAUL AND HIS INTERPRETERS, *by Albert Schweitzer. Macmillan Co., 252 pp., $3.50.*

The first American edition of a book (originally published in 1912) in which Schweitzer examines the problem of the basis of Pauline doctrine.

FORWARD THROUGH THE AGES, *by Basil Matthews. The Friendship Press, 275 pp., $2.75.*

The story of the expansion of Christianity from Pentecost to the present told in simple language without the distraction of footnotes.

A NEW GOSPEL OF THE SOIL, *by Ralph A. Felton. Rural Church Department, Drew Theological Seminary, Madison, N. J., 95 pp., 40 cents; 3 for $1.*

The author reports on sixteen churches he visited that have promoted soil conservation, land ownership, and father-and-son partnerships, and have helped young couples get started in farming. Another of the booklets issued by Drew's rural department to aid churches and communities. These stories tell of actual programs tried in rural churches.

ST. AUGUSTINE: AGAINST THE ACADEMICS, *tr. by John J. O'Meara. Newman Press, 213 pp., $3.*

Number twelve in the Ancient Christian Writers Series containing, in an official Roman Catholic edition, the works of the Fathers in translation.

THE COMING-OF-AGE OF CHRISTIANITY, *ed. by Sir James Marchant. Henry Regnery Co., 190 pp., $2.50.*

In seven chapters, this symposium attempts to review the influence of Jesus Christ upon the world's past religious, social, and political history and to indicate his position in the world today. With this background the prospects for Christian unity in the future are discussed by Kenneth Scott Latourette, Stephen Neill, and Henry P. Van Dusen.

THE STORYTELLER IN RELIGIOUS EDUCATION, *by Jeanette Perkins Brown. Pilgrim Press, 165 pp., $1.*

Produced through the Co-operative Publication Association for interdenominational use, this book tells how to make storytelling a means to the end of teaching rather than an end in itself. Included are a number of stories to tell and a bibliography giving books about storytelling and books of stories, as well as reference books for teachers.

THE GIFTS OF THE HOLY GHOST, *by John of St. Thomas. Dominic Hughes, trans. Sheed and Ward, 293 pp., $3.75.*

John of St. Thomas was a seventeenth-century Dominican monk who taught theology and won distinction as a commentator on the works of St. Thomas Aquinas. He was especially interested in Christian mysticism. This is a translation of his most important work.

ESSENTIALS OF BIBLE HISTORY, *by Elmer W. K. Mould. Ronald Press Co., 687 pp., $4.50.*

The author's revised edition of a standard textbook of Bible History, brought up to date in the light of research in biblical archaeology since its publication twelve years earlier. In his foreword, Luther A. Weigle calls Professor Mould, who died late in 1950, "an accurate scholar and a gifted teacher."

THE SUCCESSFUL SPEAKER'S HANDBOOK, *by Herbert V. Prochnow. Prentice-Hall, 343 pp., $4.50.*

Mr. Prochnow, vice-president of the First National Bank, Chicago, has written this book out of his extensive experience as a speaker and the study he has made in connection with it. While some of his advice is questionable and some of his emphases misleading, he does give much practical material of help to ministers.

THE SHORTER OXFORD BIBLE, *abr. & ed. by G. W. Briggs, G. B. Caird, and N. Micklem. Oxford University Press, 476 pp., 7s. 6d. net.*

The editors have abridged the scriptural heritage of the church and woven the writings into a roughly chr ical order, using for the most p Authorized (King James) Versi revised versions in some cases f ity. This "shorter Bible" is desig aid in study of the Bible itself. introductory notes to the passag a suggested "syllabus for P Schools" are included.

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EXPLORING PATHS OF CH UNITY (Among Chri Where They Live), *Jam Kennedy. World Counc Churches, 64 pp., 35 cents.*

This is, for ministers and lay preliminary guide to better unde ing of "questions to be conside delegates from the churches third World Conference on Fai Order to be held in Lund, Swe August, 1952."

**JOHN WESLEY, *by May M and Lynd Ward. Abi Cokesbury Press, 96 pp., $*

A book for children giving th lights of Wesley's career. It is pr in colorful drawings and languag man and his wife who have co their talents in their respective f

THE COMING OF CHRIST, *b Dodd. Cambridge Univ Press, 43 pp., $1.*

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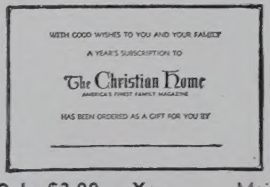
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—Bishop Anders Nygren (Church of Sweden) in *The Gospel of God;* translated by L. J. Trinterud (Westminster Press)

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